















# HANDBOOK OF PĀLI.

BEING

AN ELEMENTARY GRAMMAR,  
A CHRESTOMATHY, AND A GLOSSARY.

COMPILED BY

O. FRANKFURTER, PH.D.



WILLIAMS AND NORGATE,  
14, HENRIETTA STREET, COVENT GARDEN, LONDON;  
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1883.

HERTFORD:  
PRINTED BY STEPHEN AUSTIN AND SONS.

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HANDBOOK OF PĀLI.



## PREFACE.

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THE Handbook of Pāli which I place before my readers consists of three parts, an Elementary Grammar, a Chrestomathy, and a Glossary.

I have called the grammar an *elementary* one, because no attempt has been made to distinguish the different periods in the development of the language. To write a scientific grammar of Pāli, it would be necessary not only to have recourse to the different so-called ancient Prākritic dialects, but also to the modern Āryan languages of India, more especially Mahrāṭhī. I believe Mahrāṭhī to be, if not the daughter of Pāli, at least more closely allied to it than any other of the Indian vernacular tongues; and among these I include also Sinhalese. In fact, a scientific Pāli grammar can, in my opinion, only be written as part of a comparative grammar of the Āryan languages of India.

I have called this work a Handbook of Pāli. This requires some explanation. I am well aware that Professor Forchhammer, in his report of the Rangoon High School, 1879–1880, has shewn conclusively, as did the late Professor Childers before him, that Pāli means only Sacred Texts. Professor Forchhammer, quoting from Burmese books, says: “The Tipiṭaka Pāli was written by means of the Magadha-bhāshā;” and again, “The Pāli of the Tipiṭaka may be preached by means of any language.” He goes on to remark that “a Pāli grammar and a Pāli dictionary must

appear to the Burmans as an incomprehensible misnomer, or at best what to us would be a Bible dictionary or a grammar of the New Testament." I believe the examples are not very well chosen. In a grammar of the New Testament we expect to find the New Testament Greek. A Bible dictionary would mean a cyclopædia, in which one can find information on any Bible subject.

I could have chosen "Handbook of Māgadhī" as a title of the book; but this would imply more than is actually given in the book. Under such a title one would expect to find a grammar of the Māgadhese Inscriptions and of the Māgadhī of the drama. Moreover, in calling it a Handbook of Māgadhī, I should have committed myself to a definite statement about the country in which the language of the Buddhist Scriptures was spoken. Pāli means for European scholars the sacred language of the Buddhist Scriptures, and as a matter of convenience this designation ought to be kept until conclusive proofs are adduced to shew in which part of India this Prākṛit dialect was spoken. We have moreover the excellent authority of Subhūti, who calls his *Abhidhānappadīpikā* a Pāli dictionary, and his *Nāma-mālā* a work on Pāli grammar.

As a reading-book I have chosen the *Paritta*. The text is based on a MS. in the British Museum (Or. 1092), written in Siṅhalese characters. Besides this I had several printed Burmese copies, and one printed Siṅhalese copy of the book. They however vary in the selection they give. None contains all the extracts given in the reading-book. Part of the *Paritta* has, as is well known, been published by the late Professor Childers, and by the late M. Grimblot, with notes and translations by M. Léon Feer. Some of the suttas which in the "Extraits du *Paritta*" are given as

belonging to the Sutta Nipāta occur also in the Saṃyutta Nikāya. The two suttas of the Dīgha Nikāya were published by the late M. Grimblot in the "Sept Suttas Pālis." I have consulted the MSS. of the individual Nikāyas in constituting the text. The translation of the Sutta Nipāta given by Professor Fausböll in the "Sacred Books of the East" was of great service to me in deciding on the merits of the various readings. I have not seen the "Ceylon Friend," in which the late Rev. D. Gogerly has translated most if not all the suttas belonging to the Paritta. I shall take an early opportunity of giving a more elaborate account of the compilation of the book and the different versions which we have of it.

The other extracts given are "A Collection of Kammavācās." If the Paritta was intended to represent the style of the Sutta Piṭaka, these may be taken as a fairly good specimen of the Vinaya Piṭaka. I also reserve for a later occasion any mention of the relation of the Kammavācās to the Vinaya Piṭaka, viz. if they stand in the same relation to the Mahāvagga and Cullavagga as the Pāṭimokkha stands to the Sutta Vibhaṅga. The text of the Kammavācās is based on MSS. belonging to the Bodleian Library (Pāli 1 and 2). They are written in the square character, and represent the usual Burmese orthography. A distinction between linguals and dentals is seldom made, nor do they write *anusevāra* after *i* and *u*. For several chapters I have consulted other MSS. in the British Museum, and some belonging to the Liverpool Free Library. They present the same texts, and are also written in the square painted character. Whilst examining the Liverpool MSS., in company with Professor Rhys Davids, to whom they had been sent by Sir James Allanson Picton for

identification and report, we found that one of them (No. L 24091) was of especial value, as it contained a few extra Kammavācās not appearing in the usual text which I have given in the Chrestomathy. Professor Spiegel and Mr. Dickson have published part of the text (see Bibliography).

The third part contains the Glossary. I have omitted in it all proper names. In employing two sorts of type and hyphens I have tried to distinguish between compound words and simple ones. Compound words ought all to have been given under their last member, as is done in Benfey's Sanskrit Dictionary. This is the only scientific way. The last member in the Indo-European languages is explained by the preceding ones, or as the late Professor Benfey put it in his lectures, "the defining members always precede the defined." But as all the second members did not occur in the glossary, I had to give up this plan, and to limit myself to using italics for compound words. I employ capitals, however, for compound words when the individual meaning of the component parts is another than that of the whole word; e. g. *addhayogo* was printed in capitals for that reason. I have not attempted to explain the different philosophical terms which occur in the extracts. I give mostly one translation, and put a *t. t.* (technical term) after them. Fault may perhaps be found with the explanation of *Nibbāṇam* as the summum bonum of the Buddhists; but among so many different views it seems to me best neither to offer an opinion nor to defend one.

I have given the third person singular present of the verb, and translated this throughout with the infinitive. The third person singular present, as is well known, has in Indian grammar the same value as the infinitive of modern grammar. It is the type given for the verb by the

native grammarians. To give the so-called root did not commend itself to me—for two reasons. First,—the principle of the root-theory has been recently, and not without reason, greatly shaken, so that it would not be wise to introduce it. Secondly, it is difficult to determine what is the root of a Pāli word. I have given the nominative case of nouns, and here I think I may deserve some blame. But, as is shewn in the chapter on declension, through the working of the phonetic laws none of the declensions keeps within its own range, and the crude form of a Pāli noun is thus not easily fixed.

I have availed myself on every occasion of all the books published on Pāli grammar, and consulted Childers's Dictionary of the Pāli Language. These works will be found in the appended Bibliography. I name here more particularly the works of Professors Kuhn and Minayeff, of M. Senart, of the Terunnānsē Subhūti, and of Dr. Trenckner.

I hope the Tables of Alphabets will be found useful.

In conclusion, I have to thank Dr. Morris for many valuable suggestions, and for his kindness in looking over the proof-sheets. I am also indebted to the authorities of the Bodleian Library, the British Museum, and the India Office Library, for the courtesy and ready help I have uniformly received from them.

O. FRANKFURTER.

OXFORD, *February*, 1883.





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## LIST OF ABBREVIATIONS.

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abl.=ablative.	p. p. p.=participle of the perfect passive.
acc.=accusative.	par.=parasmai.
adj.=adjective.	part.=particle.
adv.=adverb.	pass.=passive.
aor.=aorist.	pers.=person.
ātm.=ātmane.	pe=peyyalo, etc.
caus.=causative.	pl.=plural.
comp., cp.=compare.	prep.=preposition.
cond.=conditional.	pres.=present.
conj.=conjunction.	pret.=preterite.
dat.=dative.	sep.=separately.
f.=fem.	sing.=singular.
folll.=following.	t. t.=technical term.
fr.=from.	voc.=vocative.
fut.=future.	J.A.=Journal Asiatique.
gen.=genitive.	J. R. A. S.=Journal of the
ger.=gerund.	Royal Asiatic Society.
Imperat.=Imperative.	B. B. = Bezzenberger, be-
inf.=infinitive.	träge sur kunde der indo-
instr.=instrumental.	germanischen sprachen.
loc.=locative.	K.B.=Kuhn's Beiträge.
m.=masculine.	K.Z =Kuhn's zeitschrift für
n.=neuter.	vergleichende sprachfor-
num.=numeral.	schung.
opt.=optative.	Z. D. M. G. = Zeitschrift d.
p. f. p. = participle of the future passive.	deutschen morgenlän-
p. p.=participle present.	dischen gesellschaft.



# ERRATA.

Page. line.	READ.	Page. line.	READ.
4 33	<i>taṇhā.</i>	31 36	tr. <i>najjo</i> to l. 35.
5 5	<i>pr̥thivī.</i>	34 28, 29	<i>mātuyā, mātubhi.</i>
6 25	<i>moha.</i>	35 22	<i>sakhāresu, sakhesu.</i>
6 32	<i>odārīko, odāro.</i>	35 33	<i>attānaṃ.</i>
8 31	<i>mūḍho.</i>	45 5	<i>yaṃ.</i>
9 5	<i>mṛnāla.</i>	47 48	<i>ekārāsa.</i>
9 7	<i>ekādasa.</i>	48 27	<i>adhiko.</i>
17 4	<i>ṣrāvaka.</i>	52 6	<i>kīyādi, taṇādi.</i>
17 16	<i>ṣālmali.</i>	60 17	<i>kareyyuṃ, kubbeyuṃ.</i>
17 18	<i>khallāto.</i>	68 10	<i>uccate.</i>
19 18	<i>nikkha.</i>	68 14	<i>gaṇhāti.</i>
21 11	<i>gaṇhāti.</i>	68 21	<i>daddallati.</i>
21 21	<i>tikhīno.</i>	68 33	<i>bubhukkhati.</i>
28 11	<i>āvīkaromi.</i>	74 8	<i>āvi.</i>
31 10	<i>ādan.</i>	75 29	<i>dāsīdāsaṃ.</i>
89 27	<i>bhikkhu.</i>	105 29	<i>nānā.</i>
90 17	<i>satapādi.</i>	108 28	<i>uggaṇhātha.</i>
94 29	<i>paḥiyissati.</i>	108 31	<i>rakkhā.</i>
95 7	<i>Īsānassa.</i>	109 5	<i>āmantesi.</i>
102 22.	<i>adinnādānā.</i>	110 22	<i>kātabban.</i>
103 8	<i>sabbadhi.</i>	110 24, 26	<i>gāminī.</i>
103 10	<i>panudanaṃ.</i>	113 15 ?	<i>nethāni.</i>
103 20	<i>sā.</i>	114 19	<i>addasmi.</i>
103 29	<i>samekkhasi.</i>	114 21	<i>addakkhmi.</i>
104 2	<i>yasassī so.</i>	117 30	<i>asayamvasi.</i>
104 3	<i>nāmaso.</i>	121 28 ?	<i>paradāresu.</i>
104 12, 13	<i>vandāma.</i>	121 29	<i>vijānāma.</i>

Page, line.	READ.	Page, line.	READ.
124 9	paligunthito.	146 7, 8 ?	sammata.
125 8	dakkhinti.	147 14	sammata.
125 18 ?	Kasibhāradvājo.	144 16	avippavāsam.
132 12	sampajāno.	148 24	anumodāma.
143 20	upajjhāyena.	149 27	yācati.
144 11, etc.	ussāho.	150 9	dhārayāmīti.
144 35	haritattāya.		

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154b 18	<i>anu-kathayati.</i>	170b 29	<i>bhikkhunī.</i>
154b 30	<i>anu-parayāti.</i>	173b 34	<i>valittaro.</i>
159a 12	<i>ussāho.</i>	176a 25 add.	<i>sata-padī</i> (f) 'a centi-
165a 2	<i>satta-nikāyo.</i>		pede.'
167a 9 add.	<i>panudanañ</i> 'removal.'		

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Page 60.—The first person plural of the optative ends sometimes in 'u,' e.g. *viharemu, jānemu*. This is an archaic form, occurring mostly in verses.

# CONTENTS.

	PAGE		PAGE
Preface . . . . .	ix	Sāmanera Paṇḥam (Khuddaka Nikāya)	82
Pāli Bibliography . . . . .	xv	Dvatimsākāraṃ       "       "	82
<b>PART I.</b>		Paccavekkhanā (Aṅguttara Nikāya)	82
Alphabet . . . . .	1	Dasadhammasuttaṃ       "       "	83
Pronunciation . . . . .	1	Mahāmaṅgalasuttaṃ       (Khuddaka	
Classification of Letters . . . . .	2	Nikāya) . . . . .	84
Vowels . . . . .	2	Ratanasuttaṃ (Khuddaka Nikāya) .	85
Short Vowels . . . . .	3	Karaṇīyamettasuttaṃ       "       "	88
Long Vowels . . . . .	5	Khaṇḍhaparittam (Aṅguttara Nikāya)	89
Nasal Vowels . . . . .	7	Mettasuttaṃ       "       "	90
Interchange of Vowels . . . . .	7	Mettānisamsaṃ (Jātaka) . . . . .	91
Consonants . . . . .	7	Moraparittam       "       "	92
Phonetic Changes . . . . .	8	Candaparittam (Saṃyutta Nikāya) .	92
Compound Consonants . . . . .	11	Suriyaparittam       "       "	93
Sandhi . . . . .	21	Dhajaggaparittam       "       "	94
Euphonic Changes . . . . .	24	Mahākassapattatherabojjhaṅgaṃ	
Declension . . . . .	25	(Saṃyutta Nikāya) . . . . .	96
Declension of Nouns . . . . .	29	Girimānandasuttaṃ (Saṃyutta	
Comparison . . . . .	41	Nikāya) . . . . .	97
Declension of Pronouns . . . . .	42	Āṭṇaṇṇīyasuttaṃ (Dīgha Nikāya) .	101
Numerals . . . . .	47	Dhammacakkappavattanasuttaṃ	
Cardinals . . . . .	47	(Saṃyutta Nikāya) . . . . .	109
Ordinals . . . . .	49	Mahāsamayāsuttaṃ (Dīgha Nikāya)	112
The Verb . . . . .	51	Ālavakasuttaṃ (Saṃyutta Nikāya) .	118
Present System . . . . .	53	Parābhavasuttaṃ (Khuddaka Nikāya)	120
Modes of the Present Tense . . . . .	58	Vasalasuttaṃ       "       "	122
Perfect System . . . . .	60	Kasibharadvājasuttaṃ       "       "	125
Aorist and Imperfect . . . . .	61	Saccavibhaṅgaṃ (Majjhima Nikāya)	127
Future . . . . .	66	Arunavatisuttaṃ (Saṃyutta Nikāya)	133
Conditional . . . . .	67	Devadahasuttaṃ       "       "	136
Participles, Infinitives, Gerunds . . . . .	69	A Collection of Kammavācās . . . . .	142
Indeclinables . . . . .	70	<b>PART III.</b>	
Adverbs . . . . .	70	Glossary . . . . .	152
Prepositions . . . . .	73	Tables of Alphabets :—	
Compounds . . . . .	74	Sinhalese Alphabet.	
<b>PART II.</b>		Burmese Alphabet.	
Saraṇagamanam (Khuddaka Nikāya)	81	Kambodian Alphabet.	
Dasasikkhapadam       "       "	81	Comparative Table of Alphabets.	



# HANDBOOK OF PĀLI.

## PART I.

### AN ELEMENTARY GRAMMAR.

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#### § 1. THE ALPHABET.

PĀLI, the sacred language of the Buddhists, is written, according to the countries from which the MSS. come, either in Sinhalese (Ceylon), Burmese (Burma), or Kambodian (Siam) characters. The system of writing in the original characters is syllabic and consonantal (as will be seen from the appended table).

To transliterate these characters the following system is now mostly adopted:—

VOWELS:        *a ā i ī u ū e        o*

NASAL VOWELS: *aṃ iṃ uṃ*

CONSONANTS:   *k    kh   g       gh    ṅ*

*c    ch   j       jh    ñ*

*ṭ    ṭh   ḍ (ḷ)   ḍh (ḷh)   ṇ*

*t    th   d       dh    n*

*p    ph   b       bh    m*

*y    r    l       v*

*s*

*h*

#### § 2. PRONUNCIATION.

The vowels are pronounced in the Continental way. The short *a* has mostly the indistinct sound as in English *but*. The nasal vowels are now pronounced in Ceylon and Burma

like the guttural nasal in English *hang*. *e* and *o* are metrically always long, but pronounced short before two consonants.

The consonants are pronounced in the manner known from Sanskrit grammar.

*e* is English *ch*.

*ñ* is the Spanish *ñ* and French *ng* in *campagne*.

*v* is pronounced as English or French *r*, except when preceded by a consonant in the same syllable, in which case it has the sound of English *w*.

The aspirated letters, surd and sonant, are pronounced as the corresponding non-aspirates followed by *h*.

The sound of the nasal is defined by the letter which follows it, *cf.* English *hang*, *hand*, *bench*, *hemp*.

### § 3. CLASSIFICATION OF LETTERS.

All the vowels and consonants are arranged by the native grammarians under the following classes:—

- 1) *a k kh g gh ñ* and *h* are considered gutturals (*kaṇṭhaja*).
- 2) *i e ch j jh n* and *y* are termed palatals (*tālaja*).
- 3) *u p ph b bh m* are termed labials (*oṭṭhaja*).
- 4) *ṭ ṭh ḍ ḍh (ḷ) ḷh (ḷh) ṇ r* are termed linguals (*mudḍhaja*).<sup>1</sup>
- 5) *t th d dh n l s* are termed dentals (*dantaja*).
- 6) *e* is termed gutturo-palatal (*kaṇṭhatālaja*).
- 7) *o* is termed gutturo-labial (*kaṇṭhoṭṭhaja*).
- 8) *v* is termed dento-labial (*dantoṭṭhaja*).

### § 4. VOWELS.

1) Pāli being one of the Indian dialects, is best considered in comparison with one of those dialects of which the grammar is already firmly established, viz. Sanskrit.

<sup>1</sup> In the Sacred Books of the East, edited by Prof. Max Müller, the palatals are printed, like gutturals, in italics, and the cerebrals likewise as dentals in italics, thus: *k kh g gh ñ*, *t th d dh n*.

This transliteration seems to imply that the palatals arise always from the gutturals, and that they stand in the same relation to these as the linguals stand to the dentals. This is, however, not the case in Pāli.

The system adopted in this handbook is used in most of the texts published up to the present time, such as Dr. Oldenberg's edition of the Vinayaṭṭakā, Prof. Fausböll's Jātaka, and also in Childers's Dictionary of the Pāli Language.

2) In comparing Pāli with Sanskrit forms, it must always be kept in mind that Sanskrit is not to be regarded as the parent language: but as the dialect which best represents the primitive Āryan speech, to which Sanskrit and Pāli stand in the relation of elder and younger sisters.

In comparing the Pāli vowels with those of Sanskrit, we find that Pāli has no written characters for the *r* and *l* vowels. It has not the diphthongs *ai au*, and lacks the long nasal vowels.

We find therefore in Pāli three short vowels *a i u*, and five long vowels *ā ī ū e o*, and three nasal vowels *aṃ iṃ uṃ*, which are also considered long, and which are technically called *niggahīta*.

As to the accent, which plays such a conspicuous part in Vedic Sanskrit, no accented texts have been handed down. It is, however, clear that Pāli possessed a free accent just as much as Sanskrit, and every other Āryan language. It is now the fashion in Ceylon and Burma to give the accent to the long syllable in every word.

A syllable is considered long, if it contains one of the long, or nasal vowels, or a short vowel followed by two consonants.

A Pāli word may only end in a vowel or nasal vowel. For exceptions see the chapter on Sandhi.

### § 5. SHORT VOWELS.

In comparing the Pāli vowels with those of Sanskrit, it will be seen that the short vowels *a i u* correspond as a rule to those of Sanskrit.

A short vowel followed by two consonants corresponds to a Sanskrit long vowel; thus we have:—*maggo* Skr. *mārga* 'path'; *majjāro* Skr. *mārjāra* 'cat'; *ratti* Skr. *rātri* 'night'; *saddham* Skr. *sārdham* 'with'; *ikkhati* Skr. *ikshati* 'to look'; *kitti* Skr. *kīrti* 'fame'; *tiṭṭham* Skr. *tīrtha* 'landing-place'; *dhutto* Skr. *dhūrta* 'gamester'; *muttam* Skr. *mūtra* 'urine'; *suttam* Skr. *sūtra*.



An original long vowel following a simple consonant can arbitrarily be shortened by doubling the consonant. This seems only to be graphic, as in the metre no difference is made between a form *bahunnam* and *bahūnam*, gen. plur. m. and n. of *bahu* 'much,' or *allāpo* and *ālāpo* 'speech.'

In the gen. plur. m. and n. of the numerals *tinnam pañcanam channam* the forms with doubled nasals are in use.

The syllable *ya* is changed to *i*. Among the examples given is *nigrodho* for Skr. *nyagrodha*, *majjhimo* for Skr. *madhyamā*. The process called *SAMPRASĀRAṆA*.

In the same way *va* is contracted into *u* in such words as *latukikā* Skr. *latvākā* 'quail.'

§ 6. Pāli has, as was shown above, no written character corresponding to the Sanskrit *r* and *l* vowels.

It is a well-known fact that those two vowels originate in Sanskrit and other languages for the most part through the abbreviation of a syllable which contains an *r* or *l* through the influence of the accent.

Theoretically, therefore, one would expect to find in Pāli a short syllable containing an *r* or *l* element. This *r* or *l* element may be inherent in the vowel. We find a whole syllable with the consonant *r* to represent the Sanskrit vowel.

*r*, practically speaking, therefore, is represented in Pāli by one of the short vowels *a i u* or by the consonant *r* in conjunction with one of the vowels *a i u*, which in this case are vowel fractures (*svarabhakti*).

There is no fixed rule for the use of these vowels, and in different, sometimes in the same, texts, they are used indifferently in the case of the same word, and the divergency in the use of these vowels shows that they were employed in a merely tentative way to indicate the sound in writing.

1) *a=r* in *kato* Skr. *kṛtā* 'made'; *gaṇhāti* Skr. *gr̥hṇāti* 'to seize'; *maṭo* Skr. *mṛtā* 'dead'; *taṇha* Skr. *tr̥ṣṇā* 'lust.'

2) *i=r* in *isi* Skr. *ṛṣi* 'a sage'; *kieco* Skr. *kṛtyā* 'what is to be done'; *piṭṭham* *piṭṭhī* Skr. *pr̥ṣṭhā* 'back'; *iṇam* Skr. *ṛṇā* 'debt.'

3) *u=r* in *saṃvuto* Skr. *saṃvṛtā* 'restrained'; *uju* Skr. *r̥jū* 'straight.'

4) *r=r* in *īritvijo* Skr. *ṛtvij* 'a priest'; *iru* Skr. *ṛc* 'hymn';



*brūheti* Skr. *br̥mbhayati* 'to increase'; *brahā* Skr. *br̥hánt* 'great'; *rukkho* Skr. *vr̥kshá* 'tree.'

5) *r=a* or *i* or *u* in the same word :

*migo migo* Skr. *mṛgá* 'antelope'; *accho ikko* Skr. *ṛksha* 'bear'; *pathavī puthurī* Skr. *pr̥thivī* 'earth'; *sati samuti* Skr. *smṛti* 'thought'; *ruddhi vadḍhi* Skr. *vr̥ddhi* 'increase.'

The long *r* vowel is of later development in Sanskrit, and has therefore no equivalent in Pāli.

The so-called root *klip*, the only one which contains an *l* vowel, in Sanskrit becomes *kappati*.

§ 7. In comparing Pāli words with corresponding Sanskrit, in several instances a difference in the vowels is to be found. This is generally the case in unaccented syllables, and the reason for such a practice lies in assimilation. In several instances, however, words are used with both vowels.

*muti mati* Skr. *matí* 'mind'; *pana puna* Skr. *púnar*; *puriso puruso* Skr. *púrusha* 'man'; *ucchu* Skr. *ikshú* 'sugar-cane.'

*Pukkuso* Skr. *Pukkaṣa*; *Kondañño* Skr. *Kaúṇḍinya*; *candimā* Skr. *candrámas* 'moon'; *saddhiṃ* Skr. *sārdham*; *jigucchati* Skr. *jugupsati* 'to dislike'; *timisaṃ tamisaṃ* Skr. *tamisra* 'darkness'; *Timiṅgalo Timiṅgilo* Skr. *Timiṅgila*; *nitthubhati nitthubhati* Skr. *nishṭhiv* 'to spit out'; *mucalindo* Skr. *mucilinda* 'a tree'; *āyasma* Skr. *āyushmant* 'venerable'; *kuṭumbaṃ kuṭimbaṃ* Skr. *kuṭumba* 'family.'

Where a difference in the vowel takes place in conjunction with one of the semivowels or nasals, the vowels only designate a partial vowel, such as in *garu* Skr. *guru*, Greek *βαρύ*.

## § 8. LONG VOWELS.

The long vowels *ā ī ū* agree with the corresponding Sanskrit, with the exception above stated, that a long vowel followed by two consonants is represented in Pāli by a short one.

1) *Ā*: *ā=ā* 'the prep.' *sādhū* Skr. *sādhū* 'good'; *dātā* Skr. *datṛ* 'giver.'

2) *ī*: *īti* Skr. *īti* 'calamity'; *gītaṃ* Skr. *gīta* 'a song'; *jīvitaṃ* Skr. *jīvita* 'life.'

3) *ū* : *ūno* Skr. *ūna* 'deficient'; *sūpo* Skr. *sūpa* 'broth'; *mūlho* Skr. *mūḍha* 'foolish.'

§ 9. The long vowels *e* and *o* correspond to the Skr. diphthongs *e* and *o*, and sometimes to the diphthongs *ai* *au*.

They combine therefore *guṇa* and *vr̥ddhi* of *i* and *u*, and they go back to these vowels accordingly, before a compound consonant.

1) *E* : *eti* Skr. *eti* 'he goes'; *ekaṃ* Skr. *eka* 'one'; *hetu* Skr. *hetu* 'cause.'

*jēguccho* 'contemptible' goes back to *jigucchā*; *kelāso* 'suffering from a cutaneous complaint' to *kilaso*.

*edisō erisō edikkho erikkho* 'such' to *idaṃ*.

*gelaññaṃ* 'sickness' to *gilāno*, in which, however, the *i* is *svarabhakti* for Skr. *glāna*.

2) *E* = Skr. *ai* :

*Erāvaṇo* Skr. *Airāvata*.

*etihaṃ* Skr. *aitihya* 'traditional instruction.'

*ekāgāriko* Skr. *aikāgārika* 'a thief.'

3) *aya* is contracted to *e* in the middle of a word; *katheti* = *kathayati* 'to relate'; *jetī* = *jayati* 'to conquer.'

4) *e* arises out the contraction of *avi* in e.g. *thero* Skr. *sthavira* 'an elder.'

1) *o* : *okaṃ* Skr. *okas* 'a house'; *ojo* Skr. *ojas* 'splendour'; *lobho* 'covetousness' from *lubhati* Skr. *lobha* 'to be greedy'; *moho* Skr. *moho* 'delusion'; *dosō* Skr. *dosha* 'blemish.'

*pothujjaniko* 'belonging to an unconverted person,' *puthujjano*; this latter stands for Skr. *pr̥thak*. A form *puthujjaniko*, however, is also given.

2) *o* = Skr. *au* :

*opammaṃ* Skr. *aupamya* 'comparison.'

*orabbhiko* Skr. *aurabhrika* 'a shepherd.'

*odariko* and *odaro* Skr. *audārika* 'greedy.'

3) *ava* is contracted to *o* in the beginning of a word; the fuller form is almost always also in use: *otāro* and *avatāro* 'descent'; *okāro* *avakāro* 'vileness.'

4) *o* sometimes arises from the vocalisation of *v* and its combinations with *ā* as *holi* = *bhavati* and *dhovati* Skr. *√dhāv* 'to wash.'

## § 10. THE NASAL VOWELS.

The nasal of every class, if preceded by a vowel, may arbitrarily become niggahīta. They correspond in every respect to Sanskrit.

For a nasalized vowel, a simple long one can be substituted: *siho* 'lion' for Skr. *siṃha*; *viṣati* Skr. *viṃṣati*. *saṃ* very often becomes *sā*: *sārāgo* 'possessed of passion.'

Every one of the five nasals can, before any other consonant or nasal, become niggahīta. The MSS. vary greatly in the expression of the nasals: *aṃṇo*, *añño*, 'other,' *paṃha*, *pañha* and *paṇha* 'question.' In very many cases the long vowel and the nasalized vowel appear in the same word.

In later texts a short vowel is often nasalized: *nagaraṃ* becomes *naṅgaraṃ*. This seems, however, a mistake of the Sinhalese copyists.

## § 11. INTERCHANGE OF VOWELS.

By the side of *bhāyo bhīyyo* = Skr. *bhūyas* we find *yebbhūyo* *yebbhūyo*, which is a contraction of *yad* + *bhūyas*.

Skr. *a* appears as *ū* in the last part of such compounds as *addhagū kataññū*, which stand respectively for Skr. *adhvaga* and *kṛtajña*.

In *merayaṃ* 'intoxicating liquor,' Skr. *maireya*, second *e* appears in Pāli as *ā*. In *milakkho* Skr. *mleccho* the Pāli preserves the older form. It stands for MLASKA.

We sometimes find the gunated forms of words in Pāli by the side of Sanskrit ungunated.

## § 12. CONSONANTS.

The consonants are divided by the native grammarians into *ghosaṇā* 'sounding,' and *aghoṣā* 'surd.' They are:—

GHOSAṆĀ: *g, gh, ṇ; j, jh, ñ; ḍ, ḍh, ṇ; d, dh, n; b, bh, m; y, r, l, v, h.*

AGHOṢĀ: *k, kh; c, ch; ṭ, ṭh; t, th; p, ph; s.*

The simple consonants of Pāli mostly agree with those of Sanskrit and the other Indo-European languages.

The Gutturals, Palatals, Linguals, Dentals, Labials, as well as the semivowels and *s* and *h*, correspond in Sanskrit and Pāli.

Pāli possesses all the consonants of Sanskrit, with the exception of the palatal and lingual sibilant; the last of which is even in Sanskrit of late origin, and occurs only in the numeral *shash* and its derivatives, and in a few words in conjunction with the linguals according to phonetic rules. The dental sibilant *s* takes the place of the three sibilants of Sanskrit. However, the aspirated surd palatal is found in, *e.g.*

*chakam* Skr. *çakṛt* 'dung'; *chāpo* Skr. *çāva* 'young of an animal'; *charo* Skr. *çava* 'a corpse.'

Skr. *shash*, which goes back to a form *sraks*, is represented in Pāli by the form *cha* and *chal*.

### § 13. PHONETIC CHANGES.

None of the changes pervades the whole grammar; they only take place optionally, and can scarcely be called consistent. In most instances the leading motive for the change is euphony or false analogy; in many instances also two forms occur, of which one preserves intact the form known from Sanskrit grammar.

#### GENERAL REMARKS.

1) For Skr. *mleccha* Pāli has *milakkho* 'a stranger.' Here the Pāli form is the older one, just as in *bhisakko* Skr. *bhishaj* 'physician.'

2) Palatals, in conjunction with one of the semivowels *y*, *v*, become sometimes dentals.

3) Cerebrals *ḷ*, *ḷh*, can optionally be substituted for *ḍ*, *ḍh*, in the middle of a word between vowels, the difference only being graphic, *e.g.*

*khiḍḍā kīḷā* Skr. *krīḍa* 'play'; *mūḷho muḷho* Skr. *mūḍha* 'foolish'; *daḷho* Skr. *drḍha* 'firm.'

4) Through the influence of *r*, vowel or consonant, and *s* and *h*, the dentals are sometimes made cerebrals, *e.g.*

*ḍahati* Skr. *√dah* 'to burn'; *daḍḍho* Skr. *dagdhā* 'burnt.'

*haṭo* Skr. *hṛtá* 'seized'; *paṭi* Skr. *prati* 'to.'

*upatthāpanaṃ* Skr. *upasthāpana* 'providing.'

5)  $l = d$  is substituted sometimes for  $n$ , e.g. *muḷālo* Skr. *mṛnāla* 'lotus-fibre'; *veḷu veṇu* Skr. *veṇu* 'bamboo.'

6) An interchange between *d* and *r* takes places, e.g. in *ekādāsa ekārāsa* 'eleven'; *ediṣo eriṣo* 'such.'

7) The mutes of one class are occasionally used for the mutes of another :

*Pakudho* and *Kakudho*.

*kipilliko* and *kipillako* Skr. *pipīlika* 'ant.'

*gaddūhano* Skr. *dadrūghna* 'good for leprosy.'

*takkollaṃ* Skr. *kakkola* 'bdellium.'

*samputito saṅkutito saṅkucito* from Skr.  $\sqrt{\text{kuṭ}}$  or  $\sqrt{\text{kuc}}$  'shrivelled'; *cikicchati* and *tikicchati* Skr. *cikits* 'to care'; *jighacchā* *dighacchā* Skr. *jighatsā* 'hunger.'

8) For sonants the surds appear :—

*pātu* Skr. *prādur* (in comp.).

*akilāsu* Skr. *aglāsnu* 'healthy.'

*chakalo* Skr. *chagala* 'a he-goat.'

*palikho paligho* Skr. *parigha* 'an iron beam.'

*mudiṅgo mutiṅgo* Skr. *mṛdaṅga* 'a kettle-drum.'

*thakaṃ* Skr. *sthagana* 'covering.'

*chāpo* Skr. *çāva* 'young of an animal.'

*palāpo* Skr. *palāva* 'chaff,' perhaps through the influence of *palāpo* Skr. *pralāpa* 'nonsense.'

*avāpurati* and *apāpurati* Skr. *ava + √vr* 'to open.' Several derivatives of *sad* show *t* in the place of *d*.

9) An interchange between surd and sonants takes place, e.g.:

*Sāgalā* Skr. *Çākala*; *ēlamūgo* Skr. *eḍamūka* 'deaf and dumb.'

*Nighaṇḍu* Skr. *Nighaṇṭu*.

For the cerebral *t* in such instances *ṭ* appears, e.g.

*ālaviḱo* Skr. *ātavika* 'dwelling in forests'; *cakkarāḷaṃ* and *cakkabālo* for Skr. *cakravāṭa* and *cakrabāla*.

10) We find *v* interchanged with *p* in the same word, and vice versa. This last change seems only graphic, e.g.

*kavi kapi* Skr. *kapi* 'a monkey.'



11) A change takes place sometimes between the sonant aspirates, for which the aspirate *h* is substituted.

*lahu laghu* Skr. laghu 'light'; *hoti* by the side of *bharati* Skr. bhavati; but also *idha* and *iha* for Skr. iha 'hither,' where the original form is, perhaps, preserved in Pāli.

12) *n* and *l* are frequently interchanged in Pāli, e.g.

*naṅgalaṃ laṅgalaṃ* Skr. lāṅgala 'a plough'; *pilandhanaṃ* Skr. pinaddha 'an ornament.'

#### SEMIVOWELS.

1) *y* is inserted in a word to avoid hiatus after a consonant has been elided between two vowels, e.g. *khāyito* P.P.P. from *khādati* Skr. √khād 'to eat'; *sāyaniyo* from *sāyati* for Skr. svādate 'to taste.'

For the same reason it appears as if *y* was interchangeable with *v* in such words as *āvuso* voc. to āyasmā, where it stands for *āvuso*.

2) *y* is interchangeable with *r* in *antarārati* and *antarāyati* 'to run into danger' Skr. antarāya 'danger, impediment'; *nahāru* Skr. snāyu 'a sinew.'

3) *r* is interchangeable with *l*, e.g. *taluno taruno* Skr. taruṇa 'tender'; *cattaliṣaṃ cattariṣaṃ* Skr. catvāriṃṣat 'forty'; further in some of the numerals where *r* is interchanged with *d*, *telasa terasa* and *tedasa* Skr. trayodaśan 'thirteen.' *jalābu* corresponds to Skr. jarāyu 'womb'; *halidyābho haliddo* and *hari* correspond to Skr. haridrabbha and hari 'yellow.'

4) *Purindado*, an epithet of Indra, corresponds to a Skr. Purandara, the change being due to false etymology, just as in *palibodho* 'obstacle,' where two roots have been confounded.

5) For *l*, *r* is substituted occasionally, and the former is generally the original sound: *kira* Skr. kila 'they say'; *ārammaṇaṃ* Skr. ālambana 'support, basis'; *arañjaro* Skr. aliñjara 'waterpot.'

6) We find *l* for Skr. *d* in *bubbulaṃ budbuda* 'a bubble.'

#### NASALS.

The MSS. greatly vary in the expression of the nasals. No fixed rules can therefore be given, as also the native

grammarians are at variance in this respect. It may, however, be stated that *r*, *h* and *s* cerebralize a dental nasal, which then is interchangeable with the palatal nasal.

#### § 14. COMPOUND CONSONANTS.

In the beginning of every Pāli word only vowels, simple consonants, or consonants in conjunction with the semivowels *y*, *v*, *r*, occur. Assimilation is the commonest means of effecting this change. This assimilation, of course, considerably alters the shape of a word, and therefore, when a word commences with a vowel or simple consonant in Sanskrit, in Pāli also a vowel or simple consonant appears; whereas, if a double consonant, otherwise than in conjunction with *y*, *r*, *v*, commences a word, the corresponding word in Pāli takes a different form.

The same rules which apply to the beginning of a word also apply to the middle of a word. Here, also, conjunct consonants, belonging to different classes, are avoided through the help of assimilation, or through the insertion of a vowel.

The rules of assimilation apply to the beginning of a word as well as to the middle, and if, at the beginning of a word, a simple consonant is exhibited, the word takes in composition always the two sounds from which the simple sound originated.

The chief rule for assimilation is, that of two consonants *the former is entirely assimilated to the latter.* *The two sounds, if the one was a surd, the other a sonant, are assimilated (viz. the final letter is assimilated to the following initial); a perfect assimilation takes place, so that the two sounds are not only made to belong to one class, but also to the same order.* In Pāli itself it will be sufficient if the last of these processes is pointed out, as the first has taken place in common with other Indian dialects, anterior to the fixing of the Pāli language.

A second means of avoiding conjunct consonants was the insertion of a vowel between two letters. This could only

take place when one of the letters was a semivowel or a nasal, in either of which the part of a vowel (SVARABHAKTI) is already inherent.

It remains now to consider the *Phonetic changes* which take place in the word itself :

1) It is self-evident that when two consonants belonging to the same class meet together, they are preserved intact, *e.g.* *cittam* Skr. citta 'mind, thought'; *lajjā* Skr. lajjā 'shame'; *annam* Skr. anna 'food.'

## 2) MUTES + MUTES ARE ASSIMILATED.

*k + t = tt* *lattakaṃ* Skr. laktaka 'a red dye'; *muttā* Skr. muktā 'pearl'; *mutto* Skr. mukta 'released.'

*k + th = tth* *sittham* Skr. siktha 'bee's wax'; *satthi* Skr. sakthi 'thigh.'

*g + dh = ddh* *duddho* Skr. dugdha 'milked.'

*g + bh = bbh* *pabbhāro* Skr. prāgbhāra 'a cave.'

*d + g = gg* *saggaṇo* Skr. sadgaṇa 'good quality'; *puggalo* Skr. pudgala 'individual.'

*d + gh = ggh* *ugghoso* Skr. udghosha 'proclamation'; *uggharati* Skr. ud + √ghṛ 'to open.'

*d + b = bb* *bubbulaṃ* Skr. budbuda 'a bubble.'

*d + bh = bbh* *abbhuto* Skr. adbhuta 'wonderful, mysterious.'

*p + t = tt* *tatto* Skr. tapta 'burnt.'

*b + j = jj* *khujjo* Skr. kubja 'limping.'

*b + d = dd* *saddo* Skr. śabda 'sound.'

*b + dh = ddh* *laddho* Skr. labdha 'taken.'

## 3) MUTES + NASALS.

### ASSIMILATION.

*k + n* *sakkoti*

*k + m* *rumma*

*g + n* *naggo* Skr. nagnā  
'naked'

*aggi*

*gh + n* *agghā* Skr. aghnat 'not  
killing.'

### SVARABHAKTI.

*sakunati* Skr. śaknoti 'to be  
able.'

*rukuma* Skr. rukma 'gold.'

*aggini gini* Skr. agni 'fire.'



## ASSIMILATION.

## SVARABHAKTI.

*j* + *n* *aññā* Skr. ājnā. 'command.'  
*ñāti* Skr. jñāti 'kinsman.'

*ḍ* + *m* *kuḍumalo* Skr. kuḍmala 'an  
 opening bud.'

*t* + *n* *sappatto* Skr. sapatna  
 'hostile.' *ratanam* Skr. ratna 'jewel.'  
*gahapatānī* Skr. gr̥hapatnī  
 'housewife.'

*t* + *m* *attā* *ātumā* Skr. ātman 'self.'

*th* + *n* *mattho* Skr. mathna  
 'shaking.'

*d* + *m* *chaddam* Skr. chadman  
 'roof.' *padumam* Skr. padma 'lotus.'

*dh* + *m* *idhumam* Skr. idhma 'fire-  
 wood.'

*p* + *n* *pappoti* *pāpunati* Skr. prāpnoti 'he  
 obtains.'

## 4) Nasal + surd remains mostly unchanged.

However, by the side of *ambā* Skr. ambā 'mother,' we have *ammā*, and by the side of *pañca* 'five,' *paññāsa* and *pañṇāsa* Skr. pañcācat 'fifty,' where the *ṇ* is probably due to the influence of *s*.

Further, *bhāṇako* 'a jar' by the side of *bhaṇḍakam* 'a utensil' Skr. bhāṇḍa.

## 5) Of two nasals the first is assimilated to the second, e.g.:

*ninnam* Skr. nimna 'depth.'

*janmam* Skr. janman 'birth.'

## SEMIVOWELS.

6) No fixed rules can be given. *y*, after gutturals, palatals, labials, and the sibilant *s*, is either preserved or assimilated, always so that the *semivowel* is assimilated to the preceding consonant (not as is the case with mutes in conjunction with mutes where the first sound is assimilated to the second) or a vowel is inserted between the mutes and the semivowel.

An example will suffice:

*Sākiyo Sakyo Sakko* Skr. Ākya.

7) *j* is made through the influence of *y* arbitrarily a dental in *dosino* Skr. *jyotsnā* 'a moonlit night,' but we have also *juṇhā*; *daddallati* Skr. *jājvalyate* 'to blaze.'

*jiyā* and *jiyā* Skr. *jiyā* 'a bowstring.'

8) The preposition *abhi* before vowels becomes *abbha*. We have, of course, simple assimilation. Is *gheppati* pass. to *√grah* 'to take' = Skr. *grbhyate*?

9) In conjunction with the sibilants we have:

*ālasīyaṃ ālasyaṃ ālassaṃ* Skr. *ālasya* 'sloth.'

*sālo* Skr. *çyāla* 'brother-in-law.'

10) The dentals in conjunction with *y* are palatalized or kept intact.

*c* and *ch* sometimes represent the surd dentals when followed by *y* and *j*, and *jh*, the sonant dentals in conjunction with *y*. The dental nasal + *y* is also palatalized, becoming *ññ*.

The preposition *adhi* before vowels becomes *ajjha*; *ati* in the same way *acc*; *iṭi* 'thus' becomes *icc*. A form *atyāppō*, is of frequent occurrence, this form, however, only shows *i=y* before a vowel.

Other examples are:

*paccūso* Skr. *pratyūsha* 'dawn'; *sacco* Skr. *satya* 'true'; *cāgo* Skr. *tyāga* 'abandoning'; *majjāṇ* Skr. *madya* 'strong drink'; *majjho* Skr. *madhya* 'middle'; *hajjo* Skr. *hṛdya* 'dear.'

11) *r*, in conjunction with *y*, is either assimilated or both letters are preserved intact with intervening vowel. If assimilation takes place, *r* is always assimilated to *y*, thus we find *yy*, not *rr*, which never occurs in Pāli.

Cpr. *ariyo* and *ayyo* Skr. *arya* and *ārya* 'noble.'

*bhariyā* and *bhayyā* Skr. *bhāryā* 'wife.'

*kāriyo* and *kayyo* Skr. *kārya* 'that ought to be done.'

12) In a few instances *r+y* is assimilated to *ll*, as in *pallaṅko* Skr. *paryāṅka* 'couch.'

13) *l+y* is either preserved or *y* is assimilated to *l=ll*.

*kalyāṇo* and *kallāṇo* Skr. *kalyāṇa* 'fortunate.'

*sallo* Skr. *çalya* 'an arrow'; *sallako* Skr. *çalyaka* 'a porecupine.'

14) *v+y* is differently treated if it begins a word or if it is in the middle of a word.

*vy*, according to Burmese and Siamese manuscripts, becomes *by*, whilst the Sinhalese write *vy* throughout at the beginning of a word. *vyāmo* or *byāmo* Skr. *vyāma* 'a fathom.' This is often assimilated to *v*: *vālo* Skr. *vyāla* 'snake.'

In the middle of a word it is either written *by*, *vy*, or with assimilation *bb*, or, though less frequently, *yy*.

From *kavi* 'a wise man, a poet,' *kabbaṃ* and *kavyaṃ* Skr. *kāvya* 'poetry.'

*pattabbo*, but also *pattayyo* and *pattabyo* Skr. *prāptavya* 'attainable.'

The preposition *vi* becomes *by* before vowels.

15) *h + y* appears as *yh*, just as for *h + v*, the metathesis *vh* takes place. Besides this, we have assimilation and svarabhakti.

*asayho* Skr. *asahyā* 'unendurable.' The participle P.P. from *lehati* is *leyyo* Skr. *lehyā* 'to lick'; *hīyo* and *hiyyo* appear for Skr. *hyas* 'yesterday.'

16) *r* before gutturals, palatals, cerebrals, dentals, labials and the sibilant *s* is mostly assimilated.

*saggo* Skr. *svarga* 'heaven'; *diḡho* Skr. *dīrgha* 'long,' but *diḡghikā* 'an oblong pond'; *maggo* Skr. *mārga* 'path'; *kakkatako* Skr. *karkataka* 'a crab.' In *sakkharā* Skr. *ṣarkarā* 'a potsherd,' we find aspiration.

*accati* Skr. *√arc* 'to honour'; *ajjaraṃ* Skr. *ārjava* 'rectitude'; *majjāro* Skr. *mārjāra* 'a cat'; *nijjaro* Skr. *nirjara* 'free from decay'; *khajju* Skr. *kharju* 'itching'; *gajjati* Skr. *√garj* 'to roar'; *mucchā* Skr. *mūrchā* 'fainting.'

*pakiṇṇako* Skr. *prakīrṇaka* 'miscellaneous'; *unṇo* Skr. *ūrṇa* 'wool'; *vaṇṇo* Skr. *varṇa* 'colour.'

Before dentals assimilation takes place, and the dental is sometimes altered to a cerebral. The MSS., however, differ greatly in the use of dental and cerebral letters.

We have *kitti* Skr. *kīrti* 'fame'; *kevaṭṭo* Skr. *kaivarta* 'fisherman'; *vattati* and *vattati* Skr. *√vr̥t*; *aḍḍho* and *addho* Skr. *ardha* 'half.'

*sappo* Skr. *sarpa* 'a snake'; *tappati* Skr. *√tr̥p* 'to be glad'; *gabbho* Skr. *garbha* 'womb'; *dabbho* Skr. *darbha* 'kuṣa grass'; *dhammo* Skr. *dharma* 'law'; *kammaṃ* Skr. *karman* 'action'; *Nammadā* Skr. *Narmadā* 'Nerbudda.'

17)  $r + v = bb$ : *nibbāṇaṃ* Skr. nirvāṇa (a technical term); *gabbo* Skr. garva 'pride'; *pabbato* Skr. parvata 'mountain'; *ubbī* 'earth' Skr. urvī.

18)  $r + h$ . In this combination both letters are preserved with or without an inserted vowel: *arahā* Skr. arhant; *tarahi tarhi* Skr. tarhi 'then'; *garahati* Skr. √garh 'to blame.'

19) If  $r$  follows gutturals, it is either assimilated or a vowel is inserted, and both letters are preserved. In case of assimilation the guttural is optionally aspirated.

*cakkaṃ* Skr. cakra 'a wheel'; *akkodho* Skr. akrodha 'mildness'; *kujjhati* Skr. √krudh 'to be angry'; *gāhati* Skr. √grah 'to take'; *ghāyati* Skr. √ghrā 'to smell'; *aggo* Skr. agra 'first'; *kiriya kriyā* Skr. kriyā; *khiddā kīlā* Skr. kṛiḍā 'play.'

20) For  $r$  followed by a palatal cpr. *vajiro* Skr. vajra 'thunderbolt,' and *pajiro* Skr. pajra 'firm.'

21) Dentals followed by  $r$  are either assimilated or preserved intact.  $r$  sometimes aspirates a preceding dental. Optionally, also, the dental is changed to a cerebral. In many instances we find three forms:

*kutra, kuttha, kutta* Skr. kutra 'where'; *gattaṃ* Skr. gātra 'limb'; *sattu satthu* Skr. çatru 'enemy'; *bhadro bhadho* Skr. bhadra 'good'; *giddho* Skr. gr̥dhra 'greedy'; *Dāmiḷo* Skr. Drāviḍa; *dravo davo* Skr. drava 'liquid'; *chuddho khuddho* Skr. kshudra 'mean.'

22) After labials,  $r$  is assimilated: *paṭi* Skr. prati (a prep.); *pa* Skr. pra (in compos.); *paṇo* Skr. prāṇa 'breath'; *piyo* Skr. priya 'dear'; *bhāmo* Skr. bhrama 'whirling'; *sappaṇṇo* Skr. sa + prajñā 'wise.'

$br$  is preserved in *Brahmā* Skr. Brahman; *bravīti* Skr. √brū 'to speak.'

$mr$  is assimilated in the beginning: *makkheti* Skr. √mr̥ksh 'to anoint'; *miyyati miyati* Skr. √mr̥ 'to die.'

For  $mr$  in the middle of a word, cfr. *ambo* Skr. āmra 'the mango tree'; *tambo* Skr. tāmra 'copper.'

23)  $v + r$  in the beginning of a word is assimilated to  $r$ , in the middle of a word it always becomes  $bb$ .

*vajati* Skr. √vraj 'to walk'; but *pabbajati* Skr. pra + √vraj

‘to go forth’; *vajo* Skr. *vraja* ‘a cow-pen’; *subbato* Skr. *suvrata* ‘conscientious’; *tibbo* Skr. *tīvra* ‘sharp.’

24) *r*, after sibilants, is assimilated:

*sāvako* Skr. *ṣrāvako* ‘pupil, follower’; *sassu* Skr. *ṣvaṣru* ‘mother-in-law’; *assu* Skr. *aṣru* ‘a tear’; *suṇoti* Skr.  $\sqrt{\text{ṣru}}$  ‘to hear’; *asso* Skr. *aṣra* ‘corner’; *assavo* Skr. *āsrava* ‘discharge’; but *siri* Skr. *ṣrī* ‘fortune,’ with svarabhakti.

25) For *h+r*, cp. *hiri* Skr. *hrī* ‘shame’; *ahirikā* Skr. *ahri* ‘shamelessness’; *rasso* Skr. *hrasva* ‘short’; *rahado* Skr. *hrada* ‘a pool.’

26) *l* is assimilated before gutturals and labials.

*phaggu* Skr. *phalgu* ‘reddish.’

*appo* Skr. *alpa* ‘little’; *kappo* Skr. *kalpa* ‘period of time’; *jappo* Skr. *jālpa* ‘word, speech’; *goppo* Skr. *gulpha* ‘anale.’

27) Through metathesis *gumbo* Skr. *gulma* ‘thicket’; *simbalī* Skr. *ṣālmali* ‘cotton-tree.’

28) For *l+v* cp. *kibbisam* Skr. *kilvisha* ‘fault’; *billo*, but also *beluvo* Skr. *bilva* and *bailava* ‘the vilva-tree’; *khallato* Skr. *khalvāṭa* ‘bald’; *pallalam* Skr. *palvala* ‘small tank.’

29) *l* after gutturals shows svarabhakti in *kilesa* Skr. *kleṣa* ‘sin’; *kilissati* Skr.  $\sqrt{\text{kliṣ}}$  ‘to suffer’; *kilomakam* Skr. *kloman* ‘right lung’; *kilamati* Skr.  $\sqrt{\text{klam}}$  ‘to be tired’; *gilāno* Skr. *glāna* ‘faded’; and from this an abstract *gelaññam* is formed, see § 9. *akilāsu* Skr. *aglāsnu* ‘healthy.’ Without svarabhakti *kleso* ‘sin.’

30) For *l* after labials cp.

*pilavo* Skr. *plava* ‘a kind of duck’; *pihakam* Skr. *plīhan* ‘spleen’; *piluvati* and *plavati* Skr.  $\sqrt{\text{plu}}$  ‘to float’; *plavo* Skr. *plava* ‘a raft.’

*ambilo* Skr. *amla* ‘sour’; *milakkho* Skr. *mleccha* ‘stranger.’

31) After *r*, *l* is assimilated in *dullabho* Skr. *durlabha*.

32) For *l* after sibilants cp.

*siloko* Skr. *ṣloka* ‘stanza’; *silesumo semho* Skr. *ṣleshman* ‘phlegm’; *siliṭṭho* Skr. *ṣlisṭha* ‘adhering’; *silāghā* Skr. *ṣlāghā* ‘praise’; *asilesā* Skr. *aṣlesha* ‘name of a lunar mansion.’

33) For *h+l* cp. *hilādati*, *hilādo*, *hilīto* Skr.  $\sqrt{\text{hlād}}$  ‘to be glad.’



34) *v*, in conjunction with gutturals in the middle of a word is assimilated: thus *pakko* Skr. *pakva* 'cooked.' In the beginning of a word, *kathito* Skr.  $\sqrt{kvath}$  'boiled.'

35) For *v* after palatals cp. *jalāti* 'to blaze,' and the intensive *daddallati* Skr. *jājvalyati*.

36) *v* after cerebral: *kiṇṇaṇ* Skr. *kiṇva* 'yeast.'

37) *v* AFTER DENTALS.

1) *t+v*: *traṇ*, *tvaṇ*, *taṇ* Skr. *tvam* 'thou'; *tarati* Skr.  $\sqrt{tvar}$ ; *taco* Skr. *tvac* 'skin, bark.' In *cattāro* Skr. *catvāras* 'four,' and in *ittaro* Skr. *itvara* 'going,' we have assimilation. In *caccaro* Skr. *catvara* 'a court' *v* was changed into *y*, which then palatalized the *t*. The gerundial suffixes *trāna* and *tra* are mostly preserved, but sometimes *trāna* is contracted into *tūna*. *Iritvijo* Skr. *ṛtvij* 'an officiating priest.'

2) *d+v*: *dīpo* Skr. *dvīpa* 'an island'; *doso* Skr. *dvesha* 'hatred'; *saddalo* Skr. *ṣādvala* 'grassy.' For Skr. *dvi*, as separate numeral, the forms *dve* and *duve* occur; in composition, however, *dvi*, *di*, *du* and *bā*: *bārasa* Skr. *dvādaśan* 'twelve'; *bāvīsati* Skr. *dvāviṃṣati*.

3) *dh+v=dh*: *dhajo* Skr. *dhvaja* 'flag'; *dhamseti* corresponds to Skr.  $\sqrt{dhvam}$  'to fall, to perish,' and in composition *viddhamseti*; *dhani* Skr. *dhvani* 'sound'; *addhā* Skr. *adhvan* 'path.'

38) *v* after sibilants is mostly assimilated:

*asso* Skr. *aṣva* 'horse'; *bhassaro* Skr. *bhāsvara* 'brilliant.' In the beginning of a word *sv* is sometimes preserved. We find also svarabhakti and assimilation. *sāmī* and *surāmī* Skr. *svāmin* 'lord.' *sā* Skr. *ṣvan* 'dog,' has the following forms besides: *soṇo*, *sūno*, *sāno*, *srāno* and *surāno*. *sraṇṇaṇ* and *soṇṇaṇ* correspond to Skr. *svarṇa* 'gold.' *saggo* Skr. *svarga* 'heaven, paradise,' but the adjective *soraggiko*. *sre*, *sure* Skr. *ṣvas* 'yesterday'; *soṭṭhi* and *suratṭhi* Skr. *svasti* 'health.'

39) Through metathesis *h+v* has become *vh* in *jivhā* Skr. *jihvā* 'tongue'; *sarhayo* Skr. *sāhvya* 'called, named.'

*gabbharaṇ* Skr. *gahvara* 'cavern.'

40) SIBILANTS in conjunction with the surd letters.

Following or preceding the surds, the sibilants are always

assimilated; mostly an aspiration of this combination takes place.

Skr. ksh becomes *kkh* and *cc*; some of the words exhibit both forms. Skr. shk and sk=*kkh*.

1) *cakkhu* Skr. cakshus 'eye'; *Rakkhaso* Skr. Rākshasa; *rukko* Skr. ṛksha 'tree'; *bhikkhu* Skr. bhikshu 'a mendicant'; *khalati* Skr. √skhal 'to tumble'; *khandho* Skr. skandha 'shoulder'; *khattiyo* Skr. kshatriya 'member of the second caste'; *khayo* Skr. kshaya 'decay'; *kipati* Skr. √kshīva 'to spit.'

2) *kaccā* Skr. kakshā 'a girdle'; *kucchi* Skr. kukshi 'belly'; *chamā* Skr. kshamā 'earth.'

3) *akkhi acchi* Skr. akshi 'eye'; *ikko, accho*, and with a singular assimilation *iso* and *isso* Skr. ṛksha 'bear'; *khuddo chuddho* Skr. kshudra 'small'; *chaṇo khaṇo* Skr. kshaṇa 'moment, a festive time'; *pakkho paccho* Skr. paksha 'a wing'; *khuro* Skr. kshura 'razor'; *cullo, cūlo, cūlo* Skr. kshulla 'small'; *sakkato* Skr. saṃskṛta 'Sanskrit'; *nikko* Skr. nishka 'a golden ornament'; *nikkeso* Skr. nishkeṣa 'bald.'

4) Skr. *cc=cc*; *acchariyo* Skr. āṇḍarya 'wonderful'; *pacchā* Skr. paṇḍat 'behind'; *vicchiko* Skr. vṛṇḍika 'a scorpion'; *nicchinati* Skr. nis+√ci 'to ascertain.'

5) *ts* and *ps* become alike *cc*.

*bibhaccho* Skr. bibhatsa 'loathsome'; *cikiccati tikiccati* Skr. cikitsati 'to cure'; *dicchati* Skr. ditsati (desid. to √dā); *maccharī* Skr. matsarin 'selfish.'

*accharā* Skr. apsaras 'a nymph'; *lacchati* Skr. lipsati (desid. to √labh).

6) *sht shth=tth*; *tittḥati* Skr. tishṭhati 'to stand'; *yittḥo* Skr. ishṭa P.P.P. to √yaj 'to sacrifice'; *attḥa* Skr. aṣṭan 'eight'; *chattḥo* Skr. shashṭha 'sixth'; *bhattḥo* Skr. bhrasṭa 'fallen'; *matḥo* and *matto* Skr. mṛṣṭa 'polished'; *bhattḥo* and *bhattō* Skr. bhrṣṭa 'fried.'

7) *leḍḍu* 'a clod of earth,' is supposed to stand for Skr. loṣṭa. The modern vernaculars, however, show the forms *leṇḍu* and *leḍḍu*.

8) Skr. *st* and *sth* are generally represented by *tth*. This

may optionally be cerebralized. *atthi* Skr. *asthi* 'bone'; *atthi* Skr. *asti* 'to be'; *hatthi* Skr. *hastin* 'elephant,' and without aspiration *aṭṭo* Skr. *asta* 'thrown.'

9) In the beginning of a word cp. *thakanam* Skr. *sthaḡana* 'covering'; *thambho* Skr. *stambho*; *ṭhānam* Skr. *sthāna* 'standing,' and other derivatives from  $\sqrt{\text{sthā}}$  with cerebralization; *thero* Skr. *sthavira* 'priest'; *thūpo* Skr. *stūpa* 'a tope'; *thero* and *chero* 'a drop,' to Skr.  $\sqrt{\text{stip}}$ , and perhaps *chambhati* Skr.  $\sqrt{\text{stambh}}$  'to amaze'; *khānu* Skr. *sthānu* 'stump of a tree.'

10) In conjunction with the labials the sibilants are assimilated; sometimes an aspiration takes place. The characters for *p*, *ph* being very much alike in Siamese, Burmese and Sinhalese MSS., it is very difficult to say if this is more than graphic.

11) *phasso* Skr. *sparṣa* 'touch'; *phusati* Skr.  $\sqrt{\text{sprṣ}}$  'to touch'; *puppham* Skr. *pushpa* 'flower'; by the side of *pupphito* a form *phussito* occurs, both going back to Skr. *pushpita* 'flowering.'

12) *bappo* Skr. *vāshpa* 'a tear'; *apphoṭā* Skr. *asphoṭa* 'jasmine'; *nippāpo* Skr. *nishpāpa* 'free from sin'; *nippāro* Skr. *nishpāva* 'winnowing, clearing'; *nippḥadanam* 'accomplishment,' to *nipajjati* Skr. *nis* +  $\sqrt{\text{pad}}$ ; *nippḥalo* Skr. *nishphala* 'fruitless.'

41) Groups of nasals with sibilants following are treated in different ways: 1) The group is preserved intact; 2) between the sibilant and the nasal a vowel is inserted; 3) the sibilant is changed to *h*, and metathesis takes place. In the beginning of a word assimilation may take place.

In several instances a word appears under more than one form.

1) *sincho snecho* Skr. *sneha* 'friendship'; *nisnecho* 'without love'; *sinānam nahānam* Skr. *snāna* 'bathing'; *siniddho niddho* Skr. *snigdha* 'oily'; *sunhā sunisā husā* Skr. *snūshā* 'sister-in-law'; *Sineru Neru Meru Sumeru* probably belong together, and point to a form *SNERU*.

2) *pañhi* Skr. *pr̥ñi* 'variegated'; *pañho* Skr. *praṇa* 'question'; *taṇhā tasiṇā* Skr. *ṭṛshṇā* 'lust'; *kaṇho kaṣiṇo* Skr. *kṛshṇa* 'black'; *uṇho* Skr. *ushṇa* 'hot.'



3) *sitaṇ mihitaṇ* Skr. *smīta* 'smile'; *massu* Skr. *çmaçru* 'beard'; *ginho* Skr. *grīshma* 'summer'; *asmā amhā* Skr. *açman* 'stone'; *senho silesumo* Skr. *çleshman* 'phlegm'; *rasmi ramsi* Skr. *raçmi* 'a ray of light'; *ramsimā* Skr. *raçmimat* 'radiant'; *apamāro apasmāro* Skr. *apasmāra* 'epilepsy.'

4) In the oblique case of the pronoun *sm* is optionally changed into *mh*, and thus also in the form of the verb. subst. *amhi asmi amhe asme*.

42) In combination with nasals, *h* shows svarabhakti or metathesis.

*gaṇhati* Skr. *gr̥hṇāti* 'to grasp'; *hanute hnute* Skr. *hnute* 'to conceal oneself'; *cihanaṇ cinhaṇ* Skr. *cihnana* 'mark, sign'; *jinho* Skr. *jihma* 'crooked.'

43) Groups of three or more consonants are treated like those consisting only of two. Assimilation takes place, in some instances svarabhakti.

*uddhaṇ ubbhaṇ* Skr. *ūrdhvam* 'upwards.' The representation is, of course, due to the different assimilation which took place; just as in *disrā*, and less frequently *datthu*, for Skr. *dr̥ṣṭvā* √*dr̥ç*; *uddhumāyati* (pass.) Skr. *ud* + √*dhmā* 'to be blown up'; *tikkino tikkho tiṇho* Skr. *tikshna* 'sharp'; *saṇho* Skr. *çlakshṇa* 'smooth'; *juṇhā dosino* Skr. *jyotsnā* 'moonlight'; *kaṣiṇo* Skr. *kṛtsna* 'entire'; *satti* Skr. *çastri* 'knife'; *idattayaṇ* = *idam* + *traya*; *lacchatī* Skr. *lapsyati* fut. to √*labh*; *checcatī* fut. to *chindati* Skr. √*chid* 'to cut'; *macco* Skr. *martya* 'mortal'; *maccho* Skr. *matsya* 'fish'; *allo* Skr. *adra* 'wet'; *vatumāṇ vattāṇ* Skr. *vartman*; *iṭṭhi iṭṭhī thī* Skr. *strī* 'woman.'

44) Three consonants are only allowed in conjunction with the semivowels.

## § 15. SANDHI.<sup>1</sup>

In the preceding paragraphs the phonetic changes which take place in the midst of a word have been considered. It remains now to be seen what changes take place in the

<sup>1</sup> Cpr. On Sandhi in Pāli by the late R. C. Childers, Journal Royal Asiatic Society, 1879.

sentence. None of the *Sandhi* rules known from Sanskrit grammar as imperative are so in Pāli. We have of course only to deal with *external Sandhi* in Pāli, as internal Sandhi has been treated under the heading of *phonetic changes*, to which it properly belongs.

In prose the MSS. differ greatly in the use of Sandhi, and whilst, for instance, Burmese and Siamese MSS. prefer writing *khvāhaṃ*, the Singhalese MSS. separate the words into *kho ahaṃ*. In verse Sandhi of course takes place according to the exigencies of the metre. Later texts, such as the *Dipavaṃsa*, take great liberties, omitting whole syllables, etc.

The following tables will show the most frequent changes that occur:—

## VOWEL SANDHI.

### VOWELS IN COMBINATION WITH VOWELS.

$a + a = \bar{a}$  : *nāhosi = na ahosi*.

$a + a + \text{CONJUNCT CONSONANT} = a$  : *na 'tthi = na atthi* ; *pana aññāṃ = pan' aññāṃ*.

$a + a + \text{CONJUNCT CONSONANT} = \bar{a}$  : *nāssa = na assa*.

*a* before *a* is rarely elided. Such elision generally takes place before *ahaṃ* 'I,' *ayaṃ* 'this,' and the forms of the verb *atthi* 'to be.'

$\bar{a} + \bar{a} = \bar{a}$  : *tadāyaṃ = tadā ayaṃ* ; *tadāsi = tadā āsi*.

$\bar{a} + \bar{i} = e$  : *bandhussa 'eva = bandhussa ira*.

$\bar{a} + \bar{u} = o$  : *nopeti = na upeti*.

$a + iti = \bar{a}$  : *Tissāti vacanena = Tissa iti*.

$a + pi = \bar{a}pi$  : *ajjāpi = ajja*.

$\bar{a} + u = \bar{u}$  : *cūbhayaṃ = ca ubhayaṃ* ; *tadūpa° = tadā upa-sammanti*.

$a + i = \bar{a}$  (elision of *i*) : *yena 'me = yena ime*. This elision seems only to take place in case of the pronoun *idaṃ*.

$a + i$  or  $u = i$  or  $u$  (elision of *a*) : *pahāy' imaṃ = pahāya imaṃ* ; *tatr' idaṃ = tatra idaṃ* ; *yass' indriyān = yassa indriyānii* ; *ten' upasankami = tena upasaṅkami*.

*a* is elided before *ā ū e o*: *yen' āyasmā*; *utthāy' āsanā*; *idh' āruso*; *eken' ūno*=*ekena ūno*; *netv' ekamantikaṃ*; *c' etarahi tass' okāsaṃ*.

*ā* sometimes elides a short vowel, and less often a long vowel other than *ā*: *disvā 'panissayaṃ* for *disvā upan°*; *sutrā 'va* for *sutrā eva*.

*ā* is often elided before a long vowel or a short followed by a conjunct consonant: *tath' eva*=*tathā*; *netv' ekamantikaṃ eva*=*netvā ek°*.

*ā + i = ī* in *seyyathūdaṃ*=*seyyathā idaṃ* and *saddhūdhā*=*saddhā idhā*.

*i* is elided before short or long vowels: *gacchām' ahaṃ gacchāmi a°*; *p' ajja*=*pi ajja*; *dasah' upagataṃ*=*dasahi upa°*.

*ī* is elided in *tunh' assa*=*tunhī assa*.

*i + i = ī*: in combinations with *iti*: *samantūlha*=*samanti idha*.

*i + a = a*: *kīncāpi*=*kīñci api* (more frequently *kīñci id api*).

*ī* preceded by *t* or *tt* and followed by a vowel becomes *ty*: *jivanty elaka*; *ty ayaṃ ti ayaṃ*. The examples are from late Pāli works, and are perhaps doubtful.

*iti + evaṃ*: *ity evaṃ*, but also according to the rules after which *ty* is palatalized *icc evaṃ*, and thus *dī = jī*; *api = app*, etc., as pointed out above, § 14, and *itv evaṃ*.

*u* is elided before a vowel: *samet' āyasmā*=*sametu ā°*; *sadh' āruso*=*sadhū°*; *tusites' upapajjatha*=*tusitesu upa°*.

*u + i = ū*: *sadhūti*=*sadhu iti*; *kimsūlha*=*kimsu + idha*.

*u* before a vowel changes into *v*. The examples are doubtful: *vatthv' eva*=*vatthu eva*.

*e* may be elided before a long vowel: *m' āsi*=*me āsi*; *sīlavant' ettha*=*sīlavanto ettha*.

*e* sometimes elides a following vowel: *te 'me*=*te ime*; *sace 'jja*=*ajja*.

*e + a = ā*: *sacāhaṃ*=*sace + ahaṃ*.

*e + a = y*, the *a* being lengthened: *tyāhaṃ*=*te ahaṃ*. After a double consonant lengthening takes place arbitrarily.

*o* often elides a following vowel: *so 'haṃ*=*so ahaṃ*; *pattiko 'va*=*eva*; *kattabbo' posathe*=*k° upo°*.

*o* is elided before a vowel: *kut' ettha*=*kuto ettha*; *katam' assa*=*katamo assa*.

$o + a = \bar{a}$  : *dukkhāyaṃ = dukkho ayaṃ*.

$o + a = v$ , the *a* being lengthened : *svāhaṃ = so ahaṃ* ; *khvāhaṃ = kho ahaṃ*. After a double consonant lengthening takes place arbitrarily.

*o* becomes *v* before a long vowel.

## § 16. EUPHONIC CHANGES.

1) If a word ending in *ā* is followed by *idaṃ*, or one of its oblique cases, *y* is inserted : *na yidaṃ*, *na-y-imassa*.

2) *iva* after words ending in vowels or nasal vowels becomes *viya* sometimes : e.g. *kiṃ viya* like what.

3) *v* is inserted if a vowel is followed by *u* or *ū*.

4) *eva* becomes *yeva* after words ending in vowels or nasal vowels.

5) *m* is inserted between two vowels : *idha-m āhu = idha āhu* ; *jeyya-m attānaṃ = jeyya att°* ; *idha-m-ijjhati*, *giri-m-iva*.

6) *r* is inserted when a word ending in a vowel is followed by a word commencing with a vowel : *dhiraṃ atthu* and *vijjiraṃ eva*.

7) *d* is inserted in *sammāda eva*, *anvada eva*, *sattvada anvaya*.

These consonants have been inserted according to false analogy.

8) A few instances occur of the original consonant reappearing which, according to the phonetic rules in Pāli should be omitted.

*manasāda aññavimuttānaṃ = manasā°* ; *yasmāda apeti* (and so in Sanskrit) ; *tasmāda eva = tasmā* ; *kenacida eva* ; *ahuda eva* (Skr. abhūda eva) ; *puthaga eva* (Skr. pṛthag eva) ; *pageva* (Skr. prāgeva) ; *tupphima āsinaṃ* (Skr. tūshṇim) ; *vuttira esā* (Skr. vṛttira eshā) ; *sabbhira eva* (Skr. sadbhira eva) ; *paṭhavi dhātura eva = dhātu eva* (Skr. dhātura eva) ; *punara eva = puna eva* (Skr. punara eva) ; *bhattura atthe = bhattu atthe* (Skr. bhartura arthe) ; *chala eva* (Skr. śaḍa eva).

9) The NIGGAHĪTA stands sometimes for an original final consonant. This can be replaced by an original consonant before vowels : *sakiṃ* stands for Skr. sakṛt, and before *eva* it becomes *sakida eva*, in accordance with Sanskrit.

10) The same is the case with *taṃ yaṃ etaṃ*, which stand

for *tad yad etad* respectively, and appear in this shape before vowels : *tad eva* ; *etad avoca*.

11) Owing to false analogy, wrong consonants sometimes appear by the side of the right : *punam eva* for *punar*, *aññad atthu* for *aññam*, *bahud eva* for *bahur*.

12) Original double consonants which are assimilated are sometimes after vowels doubled.

13) In verse the NIGGAHĪTA is elided before a consonant : *no ce muñceyya candimaṃ* for *muñceyyaṃ* ; *maccāna jīritam* for *maccānaṃ* ; *etaṃ buddhāna sāsanaṃ* for *buddhānaṃ sās*°.

14) Sometimes the nasal vowel is entirely elided : *im' etaṃ* = *imaṃ etaṃ* ; *nipajj' ahaṃ* = *nipajjiṃ ahaṃ*.

*aṃ + a = ā* : *ekaṃ idāhaṃ samayaṃ* ; *ekaṃ idaṃ ahaṃ* ; *evāyaṃ* = *evaṃ ayaṃ*.

15) If a word ends in NIGGAHĪTA and a consonant follows, it may be changed to the nasal of that class to which the consonant belongs : *m + k = ṃk*, *m + c = ṃc*, *m + t = ṃt*, *m + p = ṃp*.

16) A word ending in the NIGGAHĪTA, followed by a word beginning with *y*, becomes *ñn* : *taṃ yeva* = *taññeva* ; *ānantari-kaññaṃ*.

17) The NIGGAHĪTA before *h* optionally becomes *ñ* : *evañhi*.

## § 17. DECLENSION.

1) We have drawn attention in the chapter on Phonetics to the fact that Pāli only allows vowels and nasalized vowels at the end of a word. Through this law the shape of a word is considerably altered. Roughly speaking, vowels are either substituted at the end of a word, or those consonants which would impede the action of this law are dropped. A consequence of this process is, that, although the essential features of the various Sanskrit declensions are preserved, no declension has kept within its proper range.

2) The nominative case as a prototype case has influenced the other cases, and since stems *e.g.* ending in *as* or *a* alike



form the nominative case in *o*, the *as* and *a* declension follow respectively the analogy of the *as* or *o* declension.

3) Besides this the influence of the declension of the pronouns on the declension of nouns has to be noticed, and *vice versâ*.

4) PĀLI distinguishes three genders: masculine, feminine and neuter, two numbers singular and plural, and, including the vocative, eight cases. In the declension of neuter nouns and of pronouns some traces of an old dual are to be found, which will be noticed hereafter; but practically speaking the dual is extinct.

5) The Pāli grammarians recognize six case relations, which by their name indicate the functions of the cases. The nominative and vocative cases are of course omitted in this enumeration.

6) The nominative case is simply called the first case (*paṭhamā*). It simply expresses the subject. It is sometimes used instead of the vocative, which latter is called the *ālapanam* 'the addressing case.'

7) The names given respectively to the other cases to show their relation (*kārakam*) are:

<i>kamman</i>	accusative.
<i>karanam</i>	instrumental.
<i>sampadānam</i>	dative.
<i>apādānam</i>	ablative.
<i>sāmī</i>	genitive.
<i>okāso</i> or <i>ādhāro</i>	locative.

Other terms are: for the accusative *upayogo*, for the ablative *nissakko*, and for the locative *bhummo*.

## USES OF THE CASES.

I) THE RELATION OF THE ACCUSATIVE (*kamman*). The accusative is used as the case of the direct object of a transitive verb. The transitive verbs have a somewhat wider range in all the Indian languages than in the related ones, and so we find an accusative as the goal of motion

with verbs of 'going,' 'bringing,' 'sending,' etc. *Vihāraṃ gantrā* 'having gone to the monastery.'

Verbs of speaking may follow the same rule. *Taṃ rājā idaṃ abruvī* 'the king said this to him.'

The accusative is further used to denote space traversed and duration of time. *Paññāsa yojanāni gacchati* 'he marches fifty yojanas.'

It is used with verbs signifying to have recourse, to appear, to ask. *Buddhaṃ saraṇaṃ gacchāmi* 'I take my refuge in the Buddha.'

Causative verbs have a double accusative. *Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu* 'let the lord Gotama receive me as a disciple.'

The accusative is used with the following prepositions :

*paṭi* : *Saṅgamaṃ paṭi piḥā* 'longing for union.'

*pari* : *rukkhaṃ pari* 'in the direction of the tree.'

*anu* : *anu Sāriputtaṃ paññāvā bhikkhu* 'a priest inferior to S. in learning.'

*anto, antara* : *antara vithiṃ olokayamāno* 'looking down into the street.'

*abhi abhito* : *abhito gāmaṃ* 'round the village.'

*tiro* : *tiro bhāvaṃ gacchati* 'he goes out of sight.'

II) THE RELATION OF THE INSTRUMENTAL (*karaṇaṃ*).

The instrumental denotes adjacency, accompaniment, association, and of course, instrumentality. All the uses of this case may be derived from its original meaning. We notice particularly the use made of the instrumental to denote 1) equality, likeness, accordance, default :

*Rāgena samo aggi nāma natthi* 'there is no fire like lust.'

*akkhinā kāṇo* 'blind of one eye.'

2) the space traversed and duration of time :

*nabhasā gacchati* 'he goes through air.'

3) the construction of a passive verb or participle :

*evaṃ me sutam* 'thus it was heard by me.'

4) the prepositions *saha saddhiṃ vinā*, though generally used with the instrumental, are also found with other cases :

*Saha gabbhena jīvitakkhayaṃ pāpuṇissāmi* 'I shall perish together with my unborn child'; *Mahatā bhikkhu-saṅghena*

*saddhim* 'with a great company of priests'; *vinā dosena* 'without any fault.'

III) THE RELATION OF THE DATIVE (*sampadānaṃ*) [effecting case]. The case of the indirect object. It is used to denote objects 'to, towards, for, at, against,' which, anything is done or intended.

It is used, therefore, with words signifying

1) give, share out, and assign: *Maggaṃ dehi rañño* 'make room for the king.'

2) Show, announce, declare: *tassa abhūvī* 'said to him'; *tuyhaṃ avikaromi* 'I will explain thee.'

3) Give attention, have a regard or feeling, inclination, obeisance: *Bhavato bhaddaṃ hotu* 'may good happen to the lord.'

4) In an infinitive sense: *lokānukampāya* 'out of pity to the world.'

IV) THE ABLATIVE RELATION (*apādānaṃ*). The 'from' case. It is used to denote removal, distinction, separation, issue, deprivation, restraint: *mātito suddho* 'pure on the mother's side'; *arijā paccayā saṅkhārā*.

As special applications, we notice

1) the ablative after words expressing fear in interchange with the genitive: *Sabbe bhāyanti maccuno* or *maccunā* 'all fear death.'

2) the ablative of distinction: *yato paṇitataro vā vasiṭṭhataro vā natthi* 'than whom there is none better or more accomplished.' Also in interchange with the genitive and instrumental.

The ablative is used with the prepositions and adverbs implying the notion of distance, removal, such as *ārā* 'far off'; *purā* 'formerly,' which are ablatives according to their formation: *ārā so āsavakkhayā* 'he is far from the extinction of passion'; *tassa āgamanā purā* 'before his arriving.'

V) THE GENITIVE RELATION [*sāmi*]. The case relation is an adjectival one, out of which all other uses arise.

It is to a great extent interchangeable with IV) the LOCATIVE [*okaṣo*], the 'in' case.

Thus we find a locative and genitive absolutely employed :



*rudato dārakassa* or *rudantasmiṃ dārake* 'whilst the child was crying'; *Evam vutte* 'having said thus.'

In connection with verbs and substantives denoting either possession or dominion, either the genitive or locative is used.

The locative is used interchangeably with the accusative, instrumental, dative, and ablative.

Among prepositional uses of the locative we notice *upa* and *adhi* having respectively the sense of inferior and superior to. *Upa khāriyaṃ doṇo* 'a droṇa is inferior to a khārī'; *adhi deresu Buddho* 'Buddha is superior to the gods.'

In interchange with the instrumental, the locative is used with adjectives of the sense of satisfied, eager, zealous.

## I. DECLENSION OF NOUNS.

We shall now give the paradigms for the different declensions, of which we make two divisions.

I. Stems in vowels.

II. Stems in consonants.

We shall mark those forms which belong to the pronominal declension with †, those which are taken from another declension with \*, obsolete forms with ‡.

### STEMS IN VOWELS.

#### MASCULINE AND NEUTERS IN *a*.

##### *Dhamma*.

	SINGULAR.	PLURAL.
Nom.	<i>dhammo</i>	<i>dhammā † dhammase</i>
Voc.	<i>dhamma dhammā</i>	<i>dhammā</i>
Acc.	<i>dhammaṃ</i>	<i>dhamme</i>
Instr.	<i>dhammena-vinaya</i>	<i>dhammebhi dhammehi</i>
Dat.	<i>dhammāya * dhammassa</i>	<i>dhammānaṃ</i>
Abl.	<i>dhammā † dhammasmā</i> <i>† dhammamhā</i>	<i>dhammebhi dhammehi</i>
Gen.	<i>dhammassa</i>	<i>dhammānaṃ</i>
Loc.	<i>dhamme † dhammasmiṃ</i> <i>† dhammamhi</i>	<i>dhammesu</i>

NEUTERS in *a*.*Citta*.

SINGULAR.		PLURAL.	
Nom.	} <i>cittaṃ</i>	<i>cittāni</i>	‡ <i>cittā</i> * <i>citte</i>
Voc.		<i>cittāni</i>	
Acc.		<i>cittani</i>	‡ <i>citte</i>
Instr.	<i>cittena</i>	<i>cittebhi</i>	<i>cittehi</i>
Dat.	<i>cittāya</i> <i>cittassa</i>	<i>cittānaṃ</i>	
Abl.	<i>cittā</i> † <i>cittasmā</i> † <i>cittamhā</i>	<i>cittebhi</i>	<i>cittehi</i>
Gen.	<i>cittassa</i>	<i>cittānaṃ</i>	
Loc.	<i>citte</i> † <i>cittasmiṃ</i> <i>cittamhi</i>	<i>cittesu</i>	

The forms of this declension correspond more to those of Vedic Sanskrit than those of classical Sanskrit.

Cp. instr. sing. *yajñā*; pl. nom. *devāsas*; pl. nom. neut. *yugā*; pl. instr. *devebhis*. Is the form *citte* an old dual neuter?

FEMININE STEMS IN *ā*.*Kaññā*.

SINGULAR.		PLURAL.	
Nom.	<i>kaññā</i>	<i>kaññā</i>	* <i>kaññāyo</i>
Voc.	<i>kaññe</i>	<i>kaññā</i>	* <i>kaññāyo</i>
Acc.	<i>kaññāṃ</i>	<i>kaññā</i>	* <i>kaññāyo</i>
Instr.	<i>kaññāya</i>	<i>kaññābhi</i>	<i>kaññāhi</i>
Dat.	<i>kaññāya</i>	<i>kaññānaṃ</i>	
Abl.	<i>kaññāya</i>	<i>kaññābhi</i>	<i>kaññāhi</i>
Gen.	<i>kaññāya</i>	<i>kaññānaṃ</i>	
Loc.	<i>kaññāyaṃ</i> * <i>kaññāya</i>	<i>kaññāsu</i>	

The voc. sing. of *ammā* 'mother' is given as *amma* and *ammā*.

MASCULINES IN *i*.*Aggi*.

SINGULAR.		PLURAL.	
Nom.	<i>aggi</i>	<i>aggayo</i>	<i>aggiyo</i> * <i>aggī</i>
Voc.	<i>aggi</i>	<i>aggayo</i>	<i>aggiyo</i> <i>aggī</i>
Acc.	<i>aggiṃ</i>	<i>aggi</i>	* <i>aggayo</i> * <i>aggiyo</i>
Instr.	<i>agginā</i>	<i>aggiḃhi</i>	<i>aggihi</i>
Dat.	* <i>aggino</i> * <i>aggissa</i>	<i>aggiṇaṃ</i>	

	SINGULAR.	PLURAL.
Abl.	* <i>agginā</i> † <i>aggimhā</i> † <i>aggismā</i>	<i>aggibhi</i> <i>aggīhi</i>
Gen.	* <i>aggino</i> * <i>aggissa</i>	<i>aggīnaṃ</i>
Loc.	<i>aggini</i> † <i>aggimhi</i> † <i>aggismiṃ</i>	<i>aggīsu</i>

The voc. sing. of *isi* 'a sage' occurs as *ise*, corresponding to Sanskrit *ṛshe*.

From *muni* 'a recluse' the loc. sing. occurs as *mune*.

Of *ādi* 'starting-point' the following locative sing. forms occur :

*ādo*, *ādu* corresponding both to Skr. *adau*, \* *ādīm* † *ādīmhi* † *ādismiṃ*.

The neuters in *i* follow the declension of those in *in*. As paradigm *aṭṭhi* 'a bone' will be given.

### FEMININES IN ī.

#### *Ratti*.

	SINGULAR.	PLURAL.
Nom.	<i>ratti</i>	<i>rattīyo</i> * <i>rattī</i>
Voc.	<i>ratti</i>	<i>rattīyo</i> * <i>rattī</i>
Acc.	<i>rattiṃ</i>	<i>rattī</i> * <i>rattīyo</i>
Instr.	<i>rattiyā</i>	<i>rattībhi</i>
Dat.	<i>rattiyā</i>	<i>rattīnaṃ</i>
Abl.	<i>rattiyā</i>	<i>rattībhi</i> <i>rattīhi</i>
Gen.	<i>rattiyā</i>	<i>rattīnaṃ</i>
Loc.	<i>rattīyaṃ</i> * <i>rattiyā</i>	‡ <i>ratto</i> <i>rattīsu</i>

Instead of the forms of the instr. sing. in *iyā*, *yā* occurs, corresponding to Sanskrit. This unites with the preceding consonant, and palatalizes the same arbitrarily :

*matyā santyā* for *matiyā santiyā*

*jaccā najjā* for *jātiya nadiyā*

A palatalization occurs in conjunction with other forms.

The paradigm of *nadī* 'river' will show the declension.

	SINGULAR.	PLURAL.
Nom.	<i>nadī</i>	<i>nadiyo</i> * <i>najjo</i> * <i>nadī</i>
Voc.	<i>nadī</i>	<i>nadiyo</i> * <i>najjo</i> * <i>nadī</i>
Acc.	<i>nadiṃ</i>	<i>nadī</i> * <i>nadiyo</i> † <i>najje</i>
Instr.	<i>nadiyā</i> <i>nadyā</i> <i>najjā</i>	<i>nadībhi</i> <i>nadīhi</i> * <i>najjo</i>

	SINGULAR.			PLURAL.
Dat.	<i>nadiyā</i>	<i>nadyā</i>	<i>najjā</i>	<i>nadīnaṃ</i>
Abl.	„	„	„	<i>nadībhi</i> <i>nadīhi</i>
Gen.	„	„	„	<i>nadīnaṃ</i>
Loc.	<i>nadiyaṃ</i>	<i>nadiyā</i>	<i>najjaṃ</i>	<i>nadīsu</i>

The loc. sing. of *Bārāṇasī* is given as *Bārāṇasiṃ*.

*itthī*, *thī* 'a woman,' corresponding to Skr. *strī*, shows the following forms :

	SINGULAR.		PLURAL.	
Nom.	<i>itthī</i>	<i>thī</i>	<i>itthīyo</i>	<i>thīyo</i> * <i>itthī</i>
Voc.	<i>itthī</i>	<i>thī</i>	<i>itthīyo</i>	<i>thīyo</i> * <i>itthī</i>
Acc.	<i>itthiṃ</i>	<i>itthiyaṃ</i>	<i>itthī</i>	* <i>itthīyo</i>
Instr.	<i>itthiyā</i>	<i>thiyaṃ</i>	<i>itthībhi</i>	<i>itthīhi</i>
Dat.	<i>itthiyā</i>	<i>thiyaṃ</i>	<i>itthīnaṃ</i>	<i>thīnaṃ</i>
Abl.	<i>itthiyā</i>	<i>thiyaṃ</i>	<i>itthībhi</i>	<i>itthīhi</i>
Gen.	<i>itthiyā</i>	<i>thiyaṃ</i>	<i>itthīnaṃ</i>	<i>thīnaṃ</i>
Loc.	<i>itthiyaṃ</i>	<i>itthiyā</i>	<i>itthīsu</i>	<i>thīsu</i>

#### DECLENSION IN *u*.

##### *Bhikkhu*.

	SINGULAR.		PLURAL.	
Nom.	<i>bhikkhu</i>		<i>bhikkharo</i>	* <i>bhikkhū</i>
Voc.	<i>bhikkhu</i>		<i>bhikkharo</i>	<i>bhikkhave</i> * <i>bhikkhū</i>
Acc.	<i>bhikkhum</i>		<i>bhikkhū</i>	* <i>bhikkharo</i>
Instr.	<i>bhikkhunā</i>		<i>bhikkhūhi</i>	<i>bhikkhūbhi</i>
Dat.	* <i>bhikkhuno</i>	* <i>bhikkhussa</i>	<i>bhikkhūnaṃ</i>	
Abl.	<i>bhikkhuno</i>	† <i>bhikkhusmā</i> † <i>bhikkhumhā</i>	<i>bhikkhūbhi</i>	<i>bhikkhūhi</i>
Gen.	<i>bhikkhuno</i>	* <i>bhikkhussa</i>	<i>bhikkhūnaṃ</i>	
Loc.	† <i>bhikkhusmiṃ</i>	† <i>bhikkhumhi</i>	<i>bhikkhūsu</i>	<i>bhikkhusu</i>

We have in adverbial use the gen. sing. *heto* and *hetu* from *hetu*.

The influence of other declensions we find in such forms as nom. plur. of *jantu* and *hetu* : *jantuyo jantuno*, *hetuyo hetuno*.

Masculines in *ū* agree with those in *u*, showing the long *ū* in the *nom. voc. acc. plur.* In those forms we have also formations according to other declensions, *e.g.* :

*sabbaññū* : *sabbaññuno*

*abhibhū* : *abhibhuro abhibhuno*

NEUTERS in *u* form their nom. acc. plur. either in *ū* or *uni*. The form of the acc. sing. in *ṇ* is also used for the nominative.

FEMININES IN *ū*.*Jambū*.

SINGULAR.	PLURAL.
Nom. <i>jambū</i>	<i>jambūyo</i> * <i>jambū</i>
Voc. <i>jambū</i>	<i>jambūyo</i> * <i>jambū</i>
Acc. <i>jambun</i>	<i>jambū</i> * <i>jambūyo</i>
Instr. <i>jambuyā</i>	<i>jambūbhi</i> <i>jambūhi</i>
Dat. <i>jambuyā</i>	<i>jambūnaṃ</i>
Abl. <i>jambuyā</i>	<i>jambūbhi</i> <i>jambūhi</i>
Gen. <i>jambuyā</i>	<i>jambūnaṃ</i>
Loc. <i>jambūyaṃ jambuyā</i>	<i>jambūsu</i>

The loc. of *bhū* is *bhūri* adverbially used.

Of crude forms ending in Sanskrit in diphthongs we find only *go* 'a cow.'

SINGULAR.	PLURAL.
Nom. <i>go</i>	<i>gāro</i>
Voc. <i>go</i>	<i>gāro</i>
Acc. <i>gaṃ</i> * <i>gavaṃ</i> * <i>garuṃ</i> * <i>gāvaṃ</i>	* <i>gāro</i>
Instr. ‡ <i>garā</i> * <i>gāvena</i>	<i>gobhi</i> <i>gohi</i>
Dat. <i>gāvassa</i>	<i>gavaṃ</i> * <i>gunnaṃ</i> * <i>gonam</i>
Abl. <i>gārā</i> † <i>gāvasmā</i> † <i>gāramha</i>	<i>gobhi</i> <i>gohi</i>
Gen. * <i>gāvassa</i>	<i>gavaṃ</i> * <i>gunnaṃ</i> * <i>gonam</i>
Loc. <i>gāve</i> † <i>gāvamhi</i> † <i>gāvasmiṃ</i>	<i>gosu</i> * <i>gāvesu</i>

The influence of the acc. sing. has effected a transition of the diphthongal conjugation in other declensions, *e.g.* acc. sing. Skr. *rāyam* from *rai*, Pāli *rāyo* 'wealth'; acc. sing. Skr. *nāvam* from *nau*, Pāli *nārā* 'a ship.'

## II. STEMS IN CONSONANTS.

STEMS IN *ar*, SKR. *Ṛ*.*Satthā* 'teacher.'

SINGULAR.	PLURAL.
Nom. <i>satthā</i>	<i>satthāro</i>
Voc. <i>satthā sattha</i>	<i>satthāro</i>

	SINGULAR.	PLURAL.
Acc.	<i>satthāraṃ</i>	<i>satthāre</i> * <i>satthāro</i>
Instr.	<i>sattharā</i> * <i>satthunā</i> * <i>satthārā</i>	<i>satthārebhi</i> <i>satthārehi</i>
Dat.	<i>satthu</i> * <i>satthussa</i> * <i>satthuno</i>	<i>satthanaṃ</i> * <i>satthānaṃ</i> * <i>satthārānaṃ</i>
Abl.	<i>sattharā</i> <i>satthārā</i>	<i>sattharebhi</i> * <i>satthārebhi</i>
Gen.	<i>satthu</i> <i>satthussa</i>	<i>satthanaṃ</i> * <i>satthārānaṃ</i> * <i>satthānaṃ</i>
Loc.	<i>satthari</i>	<i>sattharesu</i> * <i>satthāresu</i>

With the declension of *satthā*, that of *pitā* nearly agrees.

	SINGULAR.	PLURAL.
Nom.	<i>pitā</i>	<i>pitaro</i>
Voc.	<i>pitā</i> <i>pita</i>	<i>pitaro</i>
Acc.	<i>pitaraṃ</i>	<i>pitare</i> * <i>pitaro</i>
Instr.	<i>pitārā</i> * <i>pitunā</i>	<i>pitubhi</i> * <i>pitūhi</i> <i>pitarebhi</i>
Dat.	<i>pitū</i> * <i>pitussa</i> * <i>pituno</i>	<i>pitunnaṃ</i> <i>pitūnaṃ</i> <i>pitānaṃ</i> * <i>pitārānaṃ</i>
Abl.	<i>pitū</i> * <i>pitārā</i>	<i>pitubhi</i> * <i>pitūhi</i> * <i>pitarebhi</i> * <i>pitarehi</i>
Gen.	<i>pitū</i> * <i>pitussa</i> * <i>pituno</i>	<i>pitunnaṃ</i> <i>pitūnaṃ</i> <i>pitānaṃ</i> * <i>pitārānaṃ</i>
Loc.	<i>pitari</i>	<i>pitusu</i> * <i>pitūsu</i> * <i>pitaresu</i>

*Mātā* ‘mother.’

	SINGULAR.	PLURAL.
Nom.	<i>mātā</i>	<i>mātaro</i>
Voc.	<i>māta</i> * <i>mātā</i>	<i>mātaro</i>
Acc.	<i>mātaraṃ</i>	<i>mātare</i> * <i>mātaro</i>
Instr.	<i>mātarā</i> * <i>mātuya</i> * <i>mātyā</i>	<i>mātubhi</i> * <i>matūbhi</i> * <i>mātarebhi</i>
Dat.	<i>mātu</i> * <i>mātuya</i> * <i>mātyā</i>	<i>mātūnaṃ</i> * <i>mātunaṃ</i> <i>mātānaṃ</i> * <i>mātarānaṃ</i>
Abl.	<i>mātarā</i> * <i>mātuyā</i> * <i>matyā</i>	<i>mātubhi</i> * <i>mātūbhi</i> * <i>mātarebhi</i>
Gen.	<i>mātu</i> * <i>mātuyā</i> * <i>matyā</i>	<i>mātūnaṃ</i> * <i>mātunaṃ</i> <i>mātānaṃ</i> * <i>mātarānaṃ</i>
Loc.	<i>mātari</i> * <i>mātuyaṃ</i> <i>māt- yaṃ</i> * <i>mātuyā</i> * <i>mātyā</i>	<i>mātusu</i> * <i>mātūsu</i> * <i>mātāresu</i>

As an appendix to the declension in *ar*, it will perhaps be best to give the declension of *sakhā* ‘a friend.’



The word corresponds to the Skr. *sákhi*, which shows an irregular declension. The same irregularities we find also in Pāli, and besides this we find the influence of other declensions. The forms are not marked.

## SINGULAR.

Nom.	<i>sakhā</i>
Voc.	<i>sakhe sakhi sakhī sakhā sakha</i>
Acc.	<i>sakhāraṇ sakhāyaṇ sakhānaṇ sakhaṇ</i>
Instr.	<i>sakhinā</i>
Dat.	<i>sakhissa sakhino</i>
Abl.	<i>sakhinā</i>
Gen.	<i>sakhissa sakhino</i>
Loc.	<i>sakhe</i>

## PLURAL.

Nom.	<i>sakhāyo sakhino sakhāno</i>
Voc.	<i>sakhāyo sakhino sakhāno</i>
Acc.	<i>sakhī sakhino sakhāyo sakhāno</i>
Instr.	<i>sakharehi sakhārebhi sakhehi</i>
Dat.	<i>sakhīnaṇ sakhārānaṇ</i>
Abl.	<i>sakharehi sakhārebhi sakhehi</i>
Gen.	<i>sakharānaṇ sakhārānaṇ sakhīnaṇ</i>
Loc.	<i>sakkhāresu sakkhesu</i>

## II. STEMS IN NASALS.

1) in *an*.

*Attan* 'self.'

## SINGULAR.

Nom.	<i>attā</i>
Voc.	<i>atta *attā</i>
Acc.	<i>attānaṇ *attanaṇ *attaṇ</i>
Instr.	<i>attanā *attena</i>
Dat.	<i>attano</i>
Abl.	<i>attanā †attasmā</i>
Gen.	<i>attano</i>
Loc.	<i>attani †attasmiṇ attamhi</i>

## PLURAL.

<i>attāno</i>
<i>attāno</i>
<i>attano *attāno</i>
<i>*attanebhi *attechhi</i>
<i>attanaṇ *attānaṇ</i>
<i>*attanebhi *attechhi</i>
<i>attanaṇ *attanaṇ</i>
<i>attanesu</i>

The form *ātumā* is of comparatively rare occurrence. We find :

Acc. sing. *ātumānaṃ*

Nom. acc. plur. *ātumāno*

Gen. and dat. plur. *ātumānaṃ*.

*Brahman.*

	SINGULAR.		PLURAL.	
Nom.	<i>brahmā</i>		<i>brahmāno</i>	
Voc.	<i>brahme</i>		<i>brahmāno</i>	
Acc.	<i>brahmānaṃ</i>	* <i>brahmaṃ</i>	<i>brahmāno</i>	* <i>brahmāno</i>
Instr.	<i>brahmunā</i>	<i>brahmanā</i>	* <i>brahmebhi</i>	
Dat.	<i>brahmuno</i>	* <i>brahmassa</i>	<i>brahmunāṃ</i>	* <i>brahmānaṃ</i>
Abl.	<i>brahmunā</i>	<i>brahmanā</i>	<i>brahmebhi</i>	
	† <i>brahmasmā</i>			
Gen.	<i>brahmuno</i>	* <i>brahmassa</i>	<i>brahmunāṃ</i>	* <i>brahmānaṃ</i>
Loc.	<i>brahmuni</i>	<i>brahmani</i>	* <i>brahmesu</i>	
	† <i>brahmasmiṃ</i>			

*Rājan* 'king.'

	SINGULAR.			PLURAL.		
Nom.	<i>rājā</i>			<i>rājāno</i>		
Voc.	<i>rāja</i>	* <i>rājā</i>		<i>rājāno</i>		
Acc.	<i>rājānaṃ</i>	* <i>rājaṃ</i>		<i>rājāno</i>	* <i>rājāno</i>	
Instr.	<i>raññā</i>	<i>rājina</i>	* <i>rājena</i>	<i>rājubhi</i>	* <i>rājūbhi</i>	* <i>rājebhi</i>
Dat.	<i>rañño</i>	<i>rājino</i>	* <i>rājassa</i>	<i>raññaṃ</i>	<i>rājunaṃ</i>	* <i>rājānaṃ</i>
Abl.	<i>raññā</i>	† <i>rājamha</i>		<i>rājubhi</i>	* <i>rājūbhi</i>	* <i>rājebhi</i>
Gen.	<i>rañño</i>	<i>rājino</i>	<i>rājassa</i>	<i>raññaṃ</i>	<i>rājunaṃ</i>	* <i>rājānaṃ</i>
Loc.	<i>rājini</i>	<i>raññi</i>	* <i>raññe</i>	<i>rājusu</i>	* <i>rājūsu</i>	* <i>rājesu</i>

*Yuvan* 'young.'

	SINGULAR.				
Nom.	<i>yurā</i>				
Voc.	<i>yura</i>	<i>yurā</i>	* <i>yurāna</i>		* <i>yurānā</i>
Acc.	<i>yurānaṃ</i>	* <i>yuraṃ</i>			
Instr.	‡ <i>yūnā</i>	* <i>yurānā</i>	* <i>yurena</i>		* <i>yuranena</i>
Dat.	‡ <i>yūno</i>	* <i>yurānassa</i>	* <i>yurassa</i>		
Abl.	‡ <i>yūno</i>	* <i>yurānā</i>	† <i>yuranasma</i>		
Gen.	‡ <i>yūno</i>	* <i>yurassa</i>	* <i>yurānassa</i>		
Loc.	<i>yure</i>	<i>yuri</i>	† <i>yuramhi</i>		† <i>yurasmim</i>
	<i>yurāne</i>	† <i>yuranasmiṃ</i>			



## PLURAL.

Nom.	<i>yurāno</i>	* <i>yurānā</i>	
Voc.	<i>yurānā</i>		
Acc.	<i>yuve</i>	* <i>yuvāne</i>	* <i>yurānā</i>
Instr.	<i>yurānehi</i>	<i>yuvehi</i>	
Dat.	<i>yurānānaṃ</i>	<i>yurānaṃ</i>	
Abl.	<i>yurānehi</i>	<i>yuvehi</i>	
Gen.	<i>yurānānaṃ</i>	<i>yurānaṃ</i>	
Loc.	<i>yurānesu</i>	<i>yurāsu</i>	<i>yuresu</i>

*Sā* 'dog.'

## SINGULAR.

Nom. *sā*Voc. *sā*Acc. *sānaṃ* \**saṃ*Instr. *sunā* *sanā* \**senā*Dat. \**sāya* \**sassa*Abl. *sā* †*sasmā* †*samhā*Gen. \**sassa*Loc. *se* †*sasmin* †*samhi*

## PLURAL.

*sāno* \**sā**sāno* *sā**sano* \**sāno* \**sā* \**se**sābhi**sānaṃ**sābhi**sānaṃ**sāsu*

Besides this, the following forms occur, and are declined as if belonging to the first declension :

*soṇo sūṇo svāṇo* and *surāno*. The fem. is *soṇī*.

*Pumā* [*puman*].

## SINGULAR.

Nom. *pumā*Voc. *pumaṃ* *pumā*Acc. *pumānaṃ* \**pumaṃ*Instr. *pumunā* \**pumānā* \**pumenā*Dat. *pumuno* \**pumassa*Abl. *pumunā*Gen. *pumuno* \**pumassa*Loc. *pumane* \**pume*

## PLURAL.

*pumāno**pumāno**pumune* *pumāno**pumānehi**pumānaṃ**pumānehi**pumānaṃ**pumāsu* *pumesu*

These paradigms have been given to show the way in which the *an* stems are treated. We find several instances where, according to what was said in the introduction, a

word has only preserved a few traces of its belonging to this class.

Besides the regular forms of the *a* declension of *kammaṇ*, we find the instr. sing. *kammunā kammanā*, the gen. sing. *kammuno*, and the loc. *kammani*.

In several instances forms of the *an* declension are in adverbial use only.

## 2) DECLENSION OF STEMS IN *mant vant*.

	SINGULAR MASC.		SINGULAR NEUT.	
Nom.	<i>guṇarā</i>	* <i>guṇaranto</i>	<i>guṇaraṇ</i>	
Voc.	<i>guṇaraṇ</i>	* <i>guṇarā</i> * <i>guṇara</i>		
Acc.	<i>guṇarantaṇ</i>	* <i>guṇaraṇ</i>	<i>guṇaraṇ</i>	
Instr.	<i>guṇaratā</i>	* <i>guṇarantena</i>		
Dat.	<i>guṇarato</i>	* <i>guṇarantassa</i>	<i>guṇarassa</i>	
Abl.	<i>guṇaratā</i>			
Gen.	<i>guṇarato</i>	* <i>guṇarantassa</i>	<i>guṇarassa</i>	
Loc.	<i>guṇarati</i>	* <i>guṇarante</i>	† <i>guṇarantasmiṇ</i>	† <i>guṇarantamhi</i>
PLURAL.				
Nom.	}	<i>guṇaranto</i> * <i>guṇarantā</i>	<i>guṇaranti</i> <i>guṇarantāni</i>	
Voc.				
Acc.	* <i>guṇarante</i>		<i>guṇaranti</i> <i>guṇarantāni</i>	
Instr.	<i>guṇarantebhi</i>	* <i>guṇarantehi</i>		
Dat.	<i>guṇarataṇ</i>	* <i>guṇarantānaṇ</i>		
Abl.	* <i>guṇarantebhi</i>			
Gen.	<i>guṇarataṇ</i>	* <i>guṇarantānaṇ</i>		
Loc.	<i>guṇarantesu</i>			

The corresponding feminine is made by adding *ī* to either the strong or weak form : *guṇaranti* or *guṇarati*. It is then declined like a form *ī*.

The participles in *ant* are declined like those in *mant*, with the exception of the nom. sing. case, which is *gacchaṇ* or \**gacchanto*. Compare further :

Nom. sing.	<i>arahā</i> and <i>arahaṇ</i>	‘venerable.’
„	<i>mahā</i> <i>mahaṇ</i>	* <i>mahanto</i> ‘great.’

*Santo* P.P. to *atthi* 'to be.'

shows the following forms :

	SINGULAR.		PLURAL.
Nom.	<i>santo</i>		<i>santo</i>
Acc.	<i>santaṃ</i>		<i>sante</i>
Instr.	<i>satā</i>	* <i>santena</i>	Instr. and Abl. <i>sabbhi</i> * <i>santehi</i>
Gen. and Dat.	<i>sato</i>	<i>santassa</i>	<i>sataṃ</i>
Loc.	<i>sati</i>		

*Bharaṃ.*

	SINGULAR.	
Voc.	<i>bho</i>	<i>bhonta</i>
Acc.	<i>bharantaṃ</i>	<i>bhotāṃ</i>
Instr.	<i>bharatā</i>	<i>bhotā</i> <i>bharantena</i>
Gen. and Dat.	<i>bharato</i>	<i>bhoto</i> <i>bharantassa</i>
Abl.	<i>bharatā</i>	<i>bhotā</i>
	PLURAL.	
Nom.	<i>bharanto</i>	<i>bhonto</i> <i>bharantā</i>
Voc.	<i>bharanto</i>	<i>bhonto</i> <i>bhante</i>
Acc.	<i>bharante</i>	<i>bhonte</i>

The fem. appears under the forms of :

*bharatī*    *bharantī*    *bhotī*    Fem. nom. plur. *bhotiyo*

### 3) STEMS IN *in*.

In this declension several stems have been combined in one system.

	SINGULAR.		PLURAL.
Nom.	<i>daṇḍi</i>		<i>daṇḍino</i> * <i>daṇḍi</i>
Voc.	<i>daṇḍi</i>		<i>daṇḍino</i> * <i>daṇḍi</i>
Acc.	<i>daṇḍinaṃ</i> <i>daṇḍiṃ</i>		* <i>daṇḍino</i> <i>daṇḍi</i>
Instr.	<i>daṇḍinā</i> * <i>daṇḍinā</i>		<i>daṇḍibhi</i> * <i>daṇḍibhi</i>
Dat.	<i>daṇḍino</i> * <i>daṇḍino</i> * <i>daṇḍissa</i>	<i>daṇḍinaṃ</i>	* <i>daṇḍinaṃ</i>
Abl.	<i>daṇḍinā</i> † <i>daṇḍismā</i> † <i>daṇḍimhā</i>	<i>daṇḍibhi</i>	* <i>daṇḍihi</i>
Gen.	<i>daṇḍino</i> * <i>daṇḍino</i> * <i>daṇḍissa</i>	<i>daṇḍinaṃ</i>	* <i>daṇḍinaṃ</i>
Loc.	<i>daṇḍini</i> * <i>daṇḍini</i> † <i>daṇḍimhi</i>	<i>daṇḍisu</i>	* <i>daṇḍisu</i>

The short vowel in the oblique cases of the plural appears

optionally in verses; the forms with long vowels are the more frequent.

Notice nom. plur. *dīpiyo*, from *dīpī* 'a panther.'

The word *atthi* 'a bone,' corresponding to Skr. *asthan* and *asthi*, shows the following forms:

	SINGULAR.			PLURAL.	
Nom.	<i>atthi</i>	* <i>atthim</i>		<i>atthūni</i>	<i>atthā</i>
Voc.	<i>atthi</i>	* <i>atthim</i>		<i>atthāni</i>	<i>atthā</i>
Acc.	<i>atthi</i>	* <i>atthim</i>		<i>atthāni</i>	<i>atthā</i>
Instr.	<i>atthinā</i>			<i>atthibhi</i>	<i>atthihi</i>
Dat.	* <i>atthino</i>	* <i>atthissa</i>		<i>atthānaṃ</i>	
Abl.	<i>atthinā</i>	† <i>atthinhā</i>	† <i>atthismā</i>	<i>atthibhi</i>	<i>atthihi</i>
Gen.	* <i>atthino</i>	* <i>atthisso</i>		<i>atthānaṃ</i>	
Loc.	<i>atthini</i>	† <i>atthimhi</i>	<i>atthissīm</i>	<i>atthīsu</i>	

#### NEUTERS IN *as* AND *us*.

##### *Mano* (*manas*).

	SINGULAR.		
Nom.	<i>mano</i>	* <i>manaṃ</i>	
Voc.	<i>mano</i>	* <i>manaṃ</i>	
Acc.	<i>mano</i>	* <i>manasaṃ</i>	* <i>manaṃ</i>
Instr.	<i>manasā</i>	* <i>manena</i>	
Dat.	<i>manaso</i>	* <i>manassa</i>	
Abl.	<i>manasā</i>	* <i>manā</i>	† <i>manamhā</i>
Gen.	<i>manaso</i>	* <i>manassa</i>	
Loc.	<i>manasi</i>	* <i>mane</i>	

The pl. follows entirely the declension in *a* masc. and neut.

From *thāmo* 'strength' instr. *thāmasā* and gen. *thāmaso*, by the side of *thāmunā* and *thāmuno* respectively; from *tapo* 'religious austerity' instr. *tapasā* and *tapena*.

The comparative in *yo* and *iyyo* is declined like *mano*.

Nom. sing. m. f. and n. *seyyo*, gen. *seyyaso*.

#### NEUTERS IN *us*.

##### *Āyu* 'life.'

	SINGULAR.		PLURAL.	
Nom.	<i>āyu</i>	* <i>āyuṃ</i>	<i>āyūni</i>	* <i>āyū</i>
Voc.	<i>āyu</i>	* <i>āyuṃ</i>	<i>āyūni</i>	* <i>āyū</i>

	SINGULAR.		PLURAL.	
Acc.	<i>āyu</i>	* <i>āyuṃ</i>	<i>āyūni</i>	* <i>āyū</i>
Instr.	<i>āyusā</i>	* <i>āyunnā</i>	* <i>āyūhi</i>	
Dat.	* <i>āyussa</i>	* <i>āyuno</i>	* <i>āyūnaṃ</i>	‡ <i>āyusaṃ</i>
Abl.	<i>āyusā</i>	* <i>āyunnā</i>	* <i>āyūhi</i>	
Gen.	* <i>āyussa</i>	* <i>āyuno</i>	<i>āyūnaṃ</i>	‡ <i>āyusaṃ</i>
Loc.	<i>āyusi</i>	* <i>āyuni</i>	* <i>āyūsu</i>	

For the different endings of the ablative sing. *to* can be substituted. This is added to the weakest form *pitito* abl. of *pitā* 'father.' *bh* is interchangeable with *h* in the suffixes of the abl. and instr. plur.

### § 18. COMPARISON.

The suffixes which are used to denote the comparative and superlative value of an adjective are :

*tara iyo* and *tama iṭṭha*

e.g. *pāpataro* or *papiyo* *pāpatamo* and *pāpiṭṭho*

It cannot be said that these suffixes denote a comparative and superlative meaning. They have mostly an intensive value. This intensive value is shown when the two suffixes are united and made one

*iṭṭhatara* as in e.g. *pāpiṭṭhataro*.

The suffix *issika* is used promiscuously with *tara* and *tama*.

There are some words with the suffixes *iya* and *iṭṭha*, which are attached to other adjectives from a different root, e.g. :

<i>ruddho</i> 'old'	<i>jeyyo</i>	<i>jeṭṭho</i>
<i>pasattho</i> 'excellent'	<i>seyyo</i>	<i>seṭṭho</i>
<i>antiko</i> 'near'	<i>nediyo</i>	<i>nediṭṭho</i>
<i>bālho</i> 'strong'	<i>sādhiyo</i>	<i>sādhiṭṭho</i>
<i>appo</i> 'small'	<i>kaniyo</i>	<i>kaniṭṭho</i>
<i>yuvā</i> 'young'		

The themes in *vat* and *mat* drop of course this termination before affixing *iyo iṭṭho*.

<i>guṇavā</i> 'excellent'	<i>guṇiyo</i>	<i>guṇiṭṭho</i>
<i>satimā</i> 'thoughtful'	<i>satiyo</i>	<i>satiṭṭho</i>
<i>dhittimā</i> 'courageous'	<i>dhitiyo</i>	<i>dhitiṭṭho</i>
<i>rūpavā</i> 'beautiful'	<i>rūpiyo</i>	<i>rūpiṭṭho</i>

## II. DECLENSION OF PRONOUNS.

## 1) PERSONAL PRONOUNS.

## 1st Person.

	SINGULAR.		PLURAL.
Nom.	<i>ahaṃ</i>		<i>mayāṃ amhe</i>
Acc.	<i>maṃ mamaṃ</i>		<i>amhe amhākaṃ</i>
Instr.	<i>mayā</i>		<i>amhehi</i>
Dat.	<i>mayhaṃ mama māmaṃ</i>		<i>amhaṃ amhākaṃ asmā-</i> <i>amhaṃ kaṃ</i>
Abl.	<i>mayā</i>		<i>amhehi asmā</i>
Gen.	<i>mama mayhaṃ mamaṃ</i>		<i>amhaṃ amhākaṃ asmā-</i> <i>amhaṃ kaṃ</i>
Loc.	<i>mayi</i>		<i>amhesu asmūsu</i>

Enclitic forms are :

*me* for the instr. dat. and gen. sing.

*no* for the acc. dat. and gen. plur.

## 2nd Person.

	SINGULAR.		PLURAL.
Nom.	<i>taṃ tuvaṃ taṃ</i>		<i>tumhe</i>
Acc.	<i>taṃ tuvaṃ taṃ</i>	<i>tavaṃ</i>	<i>tumhe tumhākaṃ</i>
Instr.	<i>trāyā tayā</i>		<i>tumhehi</i>
Dat.	<i>tuyhaṃ tava tumhaṃ</i>	<i>tavaṃ</i>	<i>tumhaṃ tumhākaṃ</i>
Abl.	<i>trāyā tayā tā</i>		<i>tumhehi</i>
Gen.	<i>tuyhaṃ tava tumhaṃ</i>	<i>tavaṃ</i>	<i>tumhaṃ tumhākaṃ</i>
Loc.	<i>trāyi tayi</i>		<i>tumhesu</i>

Enclitic forms are :

*te* for the instr. dat. and gen. sing., and

*vo* for the acc. dat. and gen. plur.

## PRONOUN OF THE 3RD PERSON.

	SINGULAR.	
	Masc. and Neut.	Fem.
Nom.	<i>so sa taṃ (tad)</i>	<i>sā</i>
Acc.	<i>taṃ taṃ (tad)</i>	<i>taṃ</i>
Instr.	<i>tena</i>	<i>tāya</i>

		SINGULAR.			
		Masc. and Neut.		Fem.	
Dat.	<i>tassa assa</i>			<i>tāya tassā tassayā tissā</i>	
				<i>tissayā assā</i>	
Abl.	<i>tasmā tamhā asmā amhā</i>			<i>tāya</i>	
Gen.	<i>tassa assa</i>			<i>tāya tassā tassayā tissā</i>	
				<i>tissayā assā</i>	
Loc.	<i>tasmim tamhi asmim</i>			<i>tāyam tassam tissam assam</i>	

		PLURAL.			
		Masc. and Neut.		Fem.	
Nom.	<i>te tāni</i>			<i>tā tāyo</i>	
Acc.	<i>te tāni</i>			<i>tā tāyo</i>	
Instr.	<i>tehi</i>			<i>tāhi</i>	
Dat.	<i>tesam tesānam</i>			<i>tāsam tāsānam</i>	
Abl.	<i>tehi</i>			<i>tāhi</i>	
Gen.	<i>tesam tesānam</i>			<i>tāsam tāsānam</i>	
Loc.	<i>tesu</i>			<i>tāsu</i>	

In all the oblique cases of the sing. masc. and fem., and in all cases of the neuter sing. and plur. and of the masc. and fem. plur., forms beginning with *n* can be substituted.

It is sometimes added pleonastically to the pronouns *ahan* and *tram*, as are also all the demonstrative pronouns. It stands also and must be translated so sometimes for the definite article.

Many of the oblique cases are used adverbially, especially *tasmā* and *tena*.

The oblique cases of *attā*, *ātumā* can be used reflexively in place of the three personal pronouns.

*attano āsane yeva attānam dassesi* 'showed himself too in his own seat.' *rakkhitum sakan attānam* 'to save his own life.'

## 2) DEMONSTRATIVE PRONOUNS.

1) *Eso esā etam (etad)* 'this' declined like *so sā sam*.

2) *ayam* 'this' used adjectively and substantively.

		SINGULAR.			
		Masc. and Neut.		Fem.	
Nom.	<i>ayam idam imam</i>			<i>ayam</i>	
Acc.	<i>imam idam</i>			<i>imam</i>	



SINGULAR.			
	Masc. and Neut.		Fem.
Instr.	<i>anena</i>	<i>iminā</i>	<i>aminā imāya</i>
Dat.	<i>assa</i>	<i>imassa</i>	<i>assā assāya imissā imissā- ya imāya</i>
Abl.	<i>asmā</i>	<i>imasmā</i>	<i>imamhā imāya</i>
Gen.	<i>assa</i>	<i>imassa</i>	like dat.
Loc.	<i>asmīṇ</i>	<i>imasmīṇ</i>	<i>imamhi assaṇ imissaṇ imāyaṇ</i>

PLURAL.			
	Masc. and Neut.		Fem.
Nom.	<i>ime</i>	<i>imāni</i>	<i>imā imāyo</i>
Acc.	<i>ime</i>	<i>imāni</i>	<i>imā imāyo</i>
Instr.	<i>ehi</i>	<i>imchi</i>	<i>imāhi imābhi</i>
Dat.	<i>esaṇ</i>	<i>esānaṇ imesaṇ imesānaṇ</i>	<i>imāsaṇ imāsānaṇ</i>
Abl.	<i>ehi</i>	<i>emchi</i>	<i>imāhi</i>
Gen.	<i>esaṇ</i>	<i>esānaṇ imesaṇ imesānaṇ</i>	<i>imāsaṇ imāsānaṇ</i>
Loc.	<i>esu</i>	<i>imesu</i>	<i>imāsu</i>

## Ama.

SINGULAR.			
	Masc. and Neut.		Fem.
Nom.	<i>asu</i>	<i>adun</i>	<i>asu</i>
Acc.	<i>amun</i>	<i>adun</i>	<i>amun</i>
Instr.	<i>amunā</i>		<i>amuyā</i>
Dat.	<i>amussa</i>	<i>adussa</i>	<i>amussā amuyā</i>
Abl.	<i>amusmā</i>	<i>amumhā</i>	<i>amuyā</i>
Gen.	<i>amussā</i>	<i>adussā</i>	<i>amussā amuyā</i>
Loc.	<i>amumhi</i>	<i>amusmīṇ</i>	<i>amussaṇ amuyāṇ</i>

PLURAL.			
	Masc. and Fem.		Neut.
Nom.	<i>amū</i>	<i>amuyo</i>	<i>amū amūni</i>
Acc.	<i>amū</i>	<i>amuyo</i>	<i>amū amūni</i>
Instr.		<i>amūbhi</i>	<i>amūhi</i>
Dat.		<i>amūsāṇ</i>	<i>amūsānaṇ</i>
Abl.		<i>amūbhi</i>	<i>amūhi</i>
Gen.		<i>amūsāṇ</i>	<i>amūsānaṇ</i>
Loc.			<i>amūsu</i>

A defective pronominal stem is *ena*. It occurs in the acc. of all numbers *enaṇ*, and the instr. sing.: masc. *enena*, and fem. *enayā*.

## 3) RELATIVE PRONOUN.

SINGULAR.				
	Masc. and Neut.		Fem.	
Nom.	<i>yo</i>	<i>yaṃ (yad)</i>	<i>yā</i>	
Acc.	<i>yaṃ</i>	<i>yaṃ</i>	<i>yāṃ</i>	
Instr.	<i>yeṇa</i>		<i>yāya</i>	
Dat.	<i>yassa</i>		<i>yassā</i>	<i>yāya</i>
Abl.	<i>yasmā</i>	<i>yamhā</i>	<i>yāya</i>	
Gen.	<i>yassa</i>		<i>yassā</i>	<i>yāya</i>
Loc.	<i>yasmiṃ</i>	<i>yamhi</i>	<i>yassam</i>	<i>yāyam</i>

PLURAL.				
	Masc. and Neut.		Fem.	
Nom.	<i>ye</i>	<i>yāni</i>	<i>yā</i>	<i>yāyo</i>
Acc.	<i>ye</i>	<i>yāni</i>	<i>yā</i>	<i>yāyo</i>
Instr.	<i>yehi</i>		<i>yāhi</i>	
Dat.	<i>yesam</i>		<i>yāsam</i>	
Abl.	<i>yehi</i>		<i>yāhi</i>	
Gen.	<i>yesam</i>		<i>yāsam</i>	
Loc.	<i>yesu</i>		<i>yāsu</i>	

*so*, *ayam* and *eso*, along with the personal pronouns, are sometimes used in conjunction with *yo* for greater emphasis.

In adverbial use we find the acc. sing. neut. *yaṃ*, the instr. *yena*, the abl. *yasmā*, and the loc. *yasmiṃ*.

## 4) INTERROGATIVE PRONOUN.

Masc. *ko*, neut. *kiṃ*, fem. *kā*, is declined like *yo*.

In the dat. and gen. masc. and neut. sing. *kissa* by the side of *kassa*, and in the loc. *kismiṃ* *kimhi* by the side of *kasmiṃ* *kamhi*. The gen. sing. n. *kissa*, instr. *kena* and *kasmā*, are used adverbially.

## 5) INDEFINITE PRONOUNS.

In affixing *ci* (for *cid*) *api* and *cana* to the interrogative pronoun, the indefinites are formed.

SINGULAR.		
	Masc. and Neut.	Fem.
Nom.	<i>koci</i>	<i>kīci</i>
Acc.	<i>kañci</i>	<i>kāci</i>

## SINGULAR.

Masc. and Neut.	
Instr.	<i>kenaci</i>
Dat.	<i>kassaci</i>
Abl.	<i>kasmaci</i>
Gen.	<i>kassaci</i>
Loc.	<i>kasmici kismici</i>

## PLURAL.

Masc. and Fem.	Neut.
<i>keci</i>	<i>kanici</i>

*sayam* 'self, oneself,' and *tumo* corresponding to Skr. *tmanā*, are used as emphatic pronouns with all cases.

## § 19. PRONOMINAL DERIVATIVES.

From pronominal stems derivatives are formed, which have the character of pronominal adjectives. Thus :

*madīyo* 'mine,' *mamāko* 'mine,' √*mad*; *amhadīyo* 'our,' √*amhad*; and in combination with *diso* and *di*, interchangeable with the form *riso*, standing for Skr. *dr̥ç*, we find *mādiso* 'like me,' *etadisō* 'like that,' *īdiso* and *īdī* 'like this,' *kūdiso* and *kīdī* 'like what?'

From the stems :

*ta ka ya* are formed the adjectives

*tati kati yati*, with the meaning of, respectively, 'so many,' 'how many,' and 'as many.'

From

*ya ka*, with the suffixes *tara tama*, we find *yataro yatamo* 'which,' and *kataro katamo* 'what, which?' and from *i*: *itaro* 'other, different.'

A great many derivatives of pronouns are used adverbially. They will be noticed hereafter.

A number of adjectives are inflected according to the pronominal declension.

Such words are, *e.g.*

*añño aññataro aññatamo* 'certain'; *kataro katamo* 'which'; *yataro yatamo* 'which?'; *itaro* 'other'; *uttaro uttamo*

'higher'; *adharo* 'inferior'; *ubhayo* 'both'; *aparo paro* 'other'; *dakkhiṇo* 'right'; *pubbo* 'former'; *visso* 'all'; and *sabbo* 'all, every.'

Some few of these words form their cases also according to the nominal declension.

## § 20. NUMERALS.

### CARDINALS.

- 1 *eko ekā ekaṃ*
- 2 *dve dve ubho* (for all 3 genders)
- 3 *tayo tisso tīṇi*
- 4 *cattāro (caturo) catasso cattāri*
- 5 *pañca*
- 6 *cha (chaḷ)*
- 7 *satta*
- 8 *aṭṭha*
- 9 *nava*
- 10 *dasa*
- 11 *ekarasa ekādasa*
- 12 *bārasa dvādasa*
- 13 *tedasa terasa telasa*
- 14 *catuddasa cuddasa coddasa*
- 15 *pañcudasa paṇṇarasa pannarasa*
- 16 *soḷasa sorasa*
- 17 *sattadasa sattarasa*
- 18 *aṭṭhādasa aṭṭhārasa*
- 19 *ekūnarīsati ekūnarīsam*
- 20 *rīsati rīsam*
- 21 *ekarīsati ekarīsam*
- 22 *dvārīsati bārīsati*
- 23 *tevīsati*
- 24 *caturīsati*
- 25 *pañcarīsati*
- 26 *chabbīsati*
- 27 *sattabīsati sattavīsati*
- 28 *aṭṭharīsam*

## CARDINALS.

29	<i>ekūnatimsaṃ ekūnatimsati</i>
30	<i>tiṃsa tiṃsati</i>
31	<i>ekatiṃsa</i>
32	<i>dvatiṃsa</i>
40	<i>cattālīsaṃ cattālīsati</i> <i>tālisaṃ tālisa</i>
50	<i>paññaṣa paññaṣaṃ paññaṣa</i>
60	<i>satti</i>
70	<i>sattati</i>
80	<i>asāti</i>
90	<i>navuti</i>
100	<i>sataṃ</i>
200	<i>bāsataṃ dvāsataṃ</i>
1,000	<i>sahasṣaṃ</i>
10,000	<i>dasasahasṣaṃ nahutaṃ</i>
100,000	<i>satasahasṣaṃ lakkhaṃ</i>
1,000,000	<i>dasasatasahasṣaṃ</i>
100,000,000	<i>koṭi</i>

From *koṭi* upwards each succeeding numeral is ten million times the preceding one. After the combination with *koṭi*, *pakoṭi koṭippakoṭi* and *nahutaṃ ninnahutaṃ akkhohinī* and *bindu*, the succeeding numerals are neuters in *aṃ*. The last numeral given is *asaṅkheyyaṃ* = 10,000,000 <sup>20</sup>.

In combination with *ūna* 'deficient, less,' the *eka* is in some instances omitted, as *ūnasattasataṃ* '699.'

*addhiko* 'exceeding, surpassing,' is used sometimes to denote the higher number, e.g. : *sattādhikarīsa* '27,' i.e. 7 exceeding 20 ; *aṭṭhārasādhikāṃ dvīsataṃ* '218.'

The following forms of numerals ought to be noticed.

25	<i>pañnarīsati</i>	<i>pañcarīsati</i>
44	<i>cuttālīsaṃ</i>	<i>cattālīsaṃ</i>
56	<i>chappaññaṣa</i>	
84	<i>cullāsāti</i>	<i>caturāsāti</i>

Fractionals are :

*aḍḍho aḍḍho* '½'; *diyaddho divaddho*, '1½'; *aḍḍhatteyyo aḍḍhatiyo* '2½'; *aḍḍhuḍḍho* '3½.'

Other combinations with *aḍḍho* are frequent, e.g. *dasaddhasata* '500'; *aḍḍhatelasasata* '1250.'

*catutthamso* ' $\frac{1}{4}$ .'

For the other fractionals the ordinals are used.

To form the multiplicatives *khattum* is used: *ekakkhattum* 'once,' *soḷasakkhattum* '16 times.'

To form adverbs from numerals the suffixes *dhā* and *sa* are used:

*ekadhā* 'in one way'; *ekasa* 'one by one.'

Adjectives are formed with the suffixes *vidho*, *guṇo* and *aṇṇiko*: *aṭṭhavidho* 'eightfold'; *navariddho* 'ninefold'; *sattaguṇo* 'sevenfold'; *aṭṭhaṇṇiko* 'eightfold'; *pañcaṇṇiko* 'fivefold.'

#### DECLENSION OF THE CARDINALS.

*eka.*

	Masc. and Neut.		Fem.
Nom.	<i>eko</i>	<i>ekaṃ</i>	<i>ekā</i>
Voc.	<i>eka</i>	<i>eka</i>	<i>eke</i>
Acc.	<i>ekaṃ</i>	<i>ekaṃ</i>	<i>ekaṃ</i>
Instr.		<i>ekena</i>	<i>ekāya</i>
Dat.		<i>ekassa</i>	<i>ekissa</i>
Abl.	<i>ekasmā</i>	<i>ekamhā</i>	<i>ekāya</i>
Gen.		<i>ekassa</i>	<i>ekissa</i>
Loc.	<i>ekasmiṃ</i>	<i>ekamhi</i>	<i>ekissaṃ</i> <i>ekāyaṃ</i>

The plur. *eke* 'some,' follows the analogy of *sabba*.

*ubho*

(For all three genders.)

Nom. Acc. Voc.	<i>ubho</i>	
Inst. Abl.	<i>ubhoḥi</i>	<i>ubhehi</i>
Dat. Gen.	<i>ubhinnaṃ</i>	
Loc.	<i>ubhosu</i>	<i>ubhesu</i>

*ubho* is in form a dual corresponding to Skr. *ubhau*. The declension is very irregular.

*dve, duve.*

Nom. Voc. Acc.	<i>dve</i>	<i>duve</i>
Instr. Abl.	<i>dvēhi</i>	<i>dvībhi</i>
Dat. Gen.	<i>dvinnāṃ</i>	<i>duvinnāṃ</i>
Loc.	<i>dvēsu</i>	

*ti.*

	Masc. and Neut.		Fem.
Nom.	<i>tayo</i>	<i>tiṇi</i>	<i>tisso</i>
Acc.	<i>tayo</i>	<i>tiṇi</i>	<i>tisso</i>
Instr. Abl.	<i>tīhi</i>	<i>tībhi</i>	<i>tīhi tībhi</i>
Dat. Gen.	<i>tiṇṇaṃ</i>	<i>tiṇṇannaṃ</i>	<i>tissannaṃ tissaṃ</i>
Loc.	<i>tīsu</i>	<i>tīssu</i>	<i>tīsu tīssu</i>

*catur.*

	Masc. and Neut.			Fem.
Nom. Voc. Acc.	<i>cattāro</i>	<i>caturō</i>	<i>cattāri</i>	<i>catasso</i>
Instr. Abl.	<i>catubbhi</i>	<i>catūhi</i>	<i>catūbhi</i>	<i>catubbhi catūbhi</i>
Dat. Gen.	<i>catunnaṃ</i>			<i>catassannaṃ</i>
Loc.	<i>catusu</i>	<i>catūsu</i>		<i>catusu catūsu</i>

*pañca, cha.*

	Masc. Fem. Neut.	Masc. Fem. Neut.
Nom.	<i>pañca</i>	<i>cha</i>
Instr. Abl.	<i>pañcahi</i>	<i>chahi</i>
Gen. Dat.	<i>pañcannaṃ</i>	<i>channaṃ</i>
Loc.	<i>pañcasu</i>	<i>chasu</i>

All numerals ending in *a* are declined in like manner.

The numerals in *i* are declined like the fem. in *i*.

*loke ekasatthiyā arahantesu jātesu* ‘when there were 61 arhats in the world’; *satthim arahatiṃ aka* ‘made sixty converts’; *lenāni atthasatthiyo* ‘68 cells.’

The gen. and dat. of *vīsaṃ*, *tiṃsa*, *paññāsa* are given respectively as *vīsāya*, *tiṃsāya*, *paññāsāya*.

*sataṃ* and the higher numerals are declined like neuters in *aṃ*. In conjunction with nouns the following constructions are frequent:—

1) With a noun in the gen. plur.: *sataṃ mulānaṃ* ‘a hundred roots’; *accharānaṃ sahaṣsaṃ* ‘1000 nymphs.’

2) As last part of a compound: *gāthāsataṃ* ‘a hundred stanzas.’

3) With a noun in the sing. in comp.: *chachattālīsasataṃ rassama atikkamma* ‘after the lapse of 146 years.’

4) As first part of a compound the whole in the plural: *sahasajātīlā* ‘1000 jātilas.’



## THE ORDINALS.

The ordinals are formed from the cardinals by means of suffixes. They are declined like adjectives. The fem. ends, with exception of the first four numerals which form their stems in a different way, in *ī*, the neuter in *aṇ*.

For the ordinal of one, *paṭhamo*, *paṭhamā*, *paṭhamam* is used.

From *dva* and *ti* we have *dutiyo* fem. *dutiyā*, neut. *dutiyam*; *tatiyo* fem. *tatiyā*, neut. *tatiyam*.

The cardinals for '4,' '5,' '6,' '7' form the ordinals by adding *tha*: *catuttho*, *pañcatho*, *chaṭṭho*, *sattho*.

For '4' a form *turīyo* with the fem. *turiyā* occurs.

Besides the form in *tha* the suffix *ma* is added to form the ordinals, '5,' '6,' '7,' and onwards up to '99,' e.g. *pañcama* '5th'; *dasama* '10th'; *soḷasama* '16th'; *ekūnarīsatiṃ* '19th'; *ekarīsatiṃ* '21st'; *tiṃsatiṃ* '30th'; *saṭṭhiṃ* '60th.'

Besides these longer forms from 10 upwards, we find an ordinal made from the cardinal by the suffix *a*:—

*pañcadaso* '15th'; *vīso* '20th'; *ekavīso* '21st'; *tevīso* '23rd'; *ekūnatīṃso* '29th'; *tiṃso* '30th'; *cattālīso* '40th'; *paññaso* '50th'; *saṭṭho* '60th'; *sattato* '70th'; *asīto* '80th'; *navuto* '90th.'

The ordinal for 100 is *satama*, and with the fuller superlative suffix *satatama*, just as for 1000 *sahassama* and *sahassatama*.

The fem. of some of the ordinals is used to designate the day of the month, e.g. :—

*pañcamī* 'the fifth day of the half month.'

*ekādasi* 'the eleventh day of the half month.'

*pañcadasi* 'the fifteenth day of the half month.'

## § 21. THE VERB.

The native grammarians divide the verbs, according to the manner in which the present, and the tenses and modes which belong to the present system, viz. imperfect, potential and imperative, are formed, into seven classes. These are called from the verb which serves as prototype for the whole class:

1) *bharādi*, i.e. 'bhū and the other verbs,' or 'having bhū at the beginning.'

2) *rudhādi*.

3) *divādi*.

4) *srādi*.

5) *kiyādi*.

6) *taṇādi*.

7) *curarādi*.

FIRST CLASS: It consists of the following divisions:

1) The root ending in *i* or *u* is gunated, and *a* added:  $\sqrt{bhu}$  *bhava*.

2) To the root ending in a consonant an *a* is added, e.g.  $\sqrt{pac}+a=paca$  'to cook'; further,  $\sqrt{tud}$  'to gnaw';  $\sqrt{nud}$  'to remove';  $\sqrt{likh}$  'to write';  $\sqrt{phus}$  'to touch.'

3) To the root ending in a vowel, the personal endings are added without intervening vowel, e.g.  $\sqrt{yā}$  'to go.'

THE SECOND CLASS comprises those verbs in which a nasal is inserted before the final consonant of the root. The terminations are added with an intermediate *a* as in the first class:  $\sqrt{rudh}$ , *rundhati* 'to restrain.'

THE THIRD CLASS adds *ya* to the root. The phonetic rules regarding *y* are applied:  $\sqrt{div}$ , *dibbati* 'to play.'

THE FOURTH CLASS adds  $\eta u \ \eta ā \ \eta a$  to the root:  $\sqrt{sunoti}$  *pāpunāti*.

THE FIFTH CLASS adds *nā* to the root which ends in a vowel:  $\sqrt{kiṇāti}$  'to buy';  $\sqrt{dhunāti}$  'to shake.'

THE SIXTH CLASS adds *o* or *u* to the root. The root generally ends in a nasal: *tanoti*, *karoti*.

THE SEVENTH CLASS adds *aya e i* to the gunated root: *corayati*

Every verb is supposed to have two voices with separate endings: the *parassapadaṃ* or transitive, and *attanopadaṃ* or intransitive. The *attanopadaṃ* is very restricted in its use, and it is therefore difficult to give the *attanopadaṃ* for every verb.

The passive verbs are formed through adding *ya* to the root and affixing the ending of the *attanopadaṃ*, or though less frequently of the *parassapadaṃ* to this base.

The tenses of the Pāli verb are:

## SPECIAL TENSE

- 1) *Present* (*vattāmānā*), and derived from it two modes:  
*Optative* (*sattamī*); *Imperative* (*pañcamī*); and  
the *Participle Present* as verbal adjective.
- 2) *Imperfect* (*hīyattanī*).

## GENERAL TENSES

- 1) *Perfect* (*parokkhā*).
- 2) *Aorist* (*ajjatanī*).
- 3) *Future* (*bhavissanti*).
- 4) *Conditional* (*kālātipatti*).

The general tenses often take the basis of the special tenses, and *vice versā*.

A verb can appear in different classes without, however, changing its meaning, e.g. *tiṭṭhati* and *thāti* 'to stand'; *dadāti*, *deti* and *dajjati* 'to give'; *vadati*, *vadeti*, *vajjati* and *vajjeti* 'to speak.'

Other roots appear in different classes with a differentiation of meaning, such as, e.g. : *√vid*, *vidati* 'to know'; *vindati* 'to find, to get'; and *vijjati* 'to be, to exist.'

1) It is needless to advert to the fact that the classes have been made up to a great extent to bring the conjugation of Pāli in a closer connection with that of Sanskrit.

2) The tenses of the Aorist and Imperfect are simply tenses of the past, and it is therefore not advisable to take the Imperfect separately from the Aorist. It is quite true that originally there existed a difference in the meaning between Aorist and Imperfect; but in the Pāli texts, as they lie before us, no such difference can be traced. We shall therefore consider the Imperfect simply as a tense of the past not dependent on the Present system.

3) The Perfect tense is of rare occurrence.

## I. THE PRESENT SYSTEM.

The endings are the following :

## PRESENT PARASSAPADAM.

- |              |                |
|--------------|----------------|
| 1) <i>mī</i> | 1) <i>mā</i>   |
| 2) <i>sī</i> | 2) <i>thā</i>  |
| 3) <i>tī</i> | 3) <i>anti</i> |

## PRESENT ATTANOPADAM.

- |              |                    |
|--------------|--------------------|
| 1) <i>e</i>  | 1) <i>mhe</i>      |
| 2) <i>se</i> | 2) <i>vhe</i>      |
| 3) <i>te</i> | 3) <i>ante are</i> |

## IMPERATIVE PARASSAPADAṂ.

- |                |                |
|----------------|----------------|
| 1) <i>mī</i>   | 1) <i>mā</i>   |
| 2) — <i>hi</i> | 2) <i>thā</i>  |
| 3) <i>tu</i>   | 3) <i>antu</i> |

## IMPERATIVE ATTANOPADAṂ.

- |               |                 |
|---------------|-----------------|
| 1) <i>e</i>   | 1) <i>āmase</i> |
| 2) <i>ssu</i> | 2) <i>rho</i>   |
| 3) <i>taṇ</i> | 3) <i>antaṇ</i> |

## OPTATIVE PARASSAPADAṂ.

- |                    |                   |
|--------------------|-------------------|
| 1) <i>e eyyāmi</i> | 1) <i>eyyāma</i>  |
| 2) <i>e eyyāsi</i> | 2) <i>eyyātha</i> |
| 3) <i>e eyya</i>   | 3) <i>eyyaṇ</i>   |

## OPTATIVE ATTANOPADAṂ.

- |                 |                   |
|-----------------|-------------------|
| 1) <i>eyyaṇ</i> | 1) <i>eyyāmhe</i> |
| 2) <i>etho</i>  | 2) <i>eyyaṛho</i> |
| 3) <i>etha</i>  | 3) <i>eraṇ</i>    |

We best divide the verbs into the following classes :

- 1) *Verbs which affix the endings given above without intervening vowel.*
- 2) *Reduplicating class.*
- 3) *Nasal class.*
- 4) *a- class.*
- 5) *ya- class.*

I. The ROOT CLASS of Sanskrit grammar. Through the contraction of *aya* into *e*, of *ava* into *o*, many verbs follow now the analogy of this class. These are either primitive verbs such as *jetī* for *jayati*, or derivatives such *āpādeti* for *āpādayati*. Most of the verbs have forms in other classes. A distinction between strong and weak forms takes place only occasionally.

We give as paradigms :

$\sqrt{i}$		$\sqrt{ya}$	
Sing. <i>emi</i>	Plu. <i>ema</i>	Sing. <i>yāmi</i>	Plu. <i>yāma</i>
„ <i>esi</i>	„ <i>etha</i>	„ <i>yāsi</i>	„ <i>yātha</i>
„ <i>eti</i>	„ <i>enti, yanti</i>	„ <i>yāti</i>	„ <i>yanti</i>

Like *emi*, *semi* ‘to lie down.’ The third person *attanopadaṇ* occurs as

Sing. <i>sete</i>	Plur. <i>sente</i>
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Verbs following the analogy of *yāti* are, *vāti* ‘to blow’; *pāti* ‘to protect’; *bhāti* ‘to shine.’

Besides the forms, according to the reduplicating class, of  $\sqrt{dā}$  ‘to give’ and  $\sqrt{thā}$  ‘to stand,’ we have *deti* *thāti*, which follow the analogy of *yāti*.

In the same way a contracted form of verbs in *aya*, *ava* follows this class, e.g. :

*hoti*, a contracted form of *bharati*,  $\sqrt{bh\bar{u}}$  'to exist,' which shows the following forms :

Sing. <i>homi</i>	Plur. <i>homa</i>
„ <i>hosi</i>	„ <i>hotha</i>
„ <i>hoti</i>	„ <i>honti</i>

$\sqrt{br\bar{u}}$  'to speak' exhibits besides the form *bravīti*, a contracted form *brūti*.

Sing. <i>brūmi</i>	Plur. <i>brūma</i>
„ <i>brūsi</i>	„ <i>brūtha</i>
„ <i>brūti</i>	„ <i>bravanti</i>

The *ĀTTANOPADAM* is

Sing. <i>brave</i>	Plur. <i>brūmhe</i>
„ <i>brūse</i>	„ <i>brūvhe</i>
„ <i>brūte</i>	„ <i>bravante</i>

The most important verb of this division is  $\sqrt{as}$  'to be.'

Sing. <i>asmi</i> <i>amhi</i>	Plur. <i>asma</i> <i>amha</i>
„ <i>asi</i> <i>ahi</i>	„ <i>attha</i>
„ <i>atthi</i>	„ <i>santi</i>

Single forms following the first class are, *e.g.* :

III. p. sing. *vatti*  $\sqrt{vac}$  'to speak,' at the side of *vacati* and *vadati*.

III. p. sing. *hanti*,  $\sqrt{han}$  'to strike.'

III. p. pl. *duhanti*,  $\sqrt{duh}$  'to milk.'

III. p. pl. *lihanti*,  $\sqrt{lih}$  'to lick.'

III. p. sing. att. *hanute*,  $\sqrt{hnu}$  'to conceal oneself.'

## II. REDUPLICATING CLASS.

The present form is formed by prefixing a reduplication to the root. The rules of reduplication are :

1) The consonant of the reduplicating syllable is always the first consonant of the root.

2) A non-aspirate is substituted in reduplication for an aspirate.

3) A palatal is substituted for a guttural or *h*.<sup>1</sup>

<sup>1</sup> The substitution of the palatals for the gutturals shows that the vowel of the reduplication syllable was uniformly an *e*, as in Greek.

4) A long vowel is shortened in the reduplicated syllable.

Examples of reduplication are :

*dadāti*, √*dā* 'to give.'

*dadhāti*, *dahāti* √*dhā* 'to put.'

*tiṭṭhāti*, √*ṭhā* 'to stand.'

*jahāti*, √*hā* 'to leave.'

*juhoti*, √*hu* 'to sacrifice.'

*pibati*, or *pīrati* √*pā* 'to drink,' cpr. Lat. *bibere*.

The conjugation is as follows :

	√ <i>dā</i>	
Sing.	<i>dadāmi</i>	Plur. <i>damma</i>
„	<i>dadāsi</i>	„ <i>dattha</i>
„	<i>dadāti</i>	„ <i>dadanti</i>

In analogy with the first pers. plu. a new singular was created, viz. : *dammi*, *dasi*, *dati*.

Besides these forms we have :

*dajjati* according to the *ya* class. This formation is probably due to the optative. The form *deti* was noticed above.

Of the *attanopadaṇ* only a few forms can be quoted, viz. :  
I. sing. *dade* and I. plur. *dadāmase*.

	√ <i>ṭhā</i>	
Sing.	<i>tiṭṭhāmi</i>	Plur. <i>tiṭṭhāma</i>
„	<i>tiṭṭhasi</i>	„ <i>ṭhātha tiṭṭhatha</i>
„	<i>tiṭṭhati</i>	„ <i>tiṭṭhanti</i>

III. THE NASAL CLASS: In it we comprise the verbs of the fourth, fifth and sixth classes of the native grammarians. They form their present stem by adding in the fourth and sixth class *no* if the root ends in a vowel, *o* if in *n*, or as in the case of *karoti* in *r*. These verbs add arbitrarily also *nā*, the class-sign of the fifth class. The few verbs belonging to that class always retain the class-sign *na*.

As paradigms may serve :

	√ <i>su</i> 'to hear.'	
Sing.	<i>suṇomi</i> , <i>suṇāmi</i>	Plur. <i>suṇoma</i> , <i>suṇāma</i>
„	<i>suṇosi</i> , <i>suṇasi</i> <i>suṇāsi</i>	„ <i>suṇotha</i> , <i>suṇatha</i>
„	<i>suṇoti</i> , <i>suṇati</i>	„ <i>suṇanti</i>



In the same way  $\sqrt{\text{tan}}$  'to stretch' is conjugated, of which the *attanopadaṇ* occurs as :

Sing. <i>tanve</i>	Plur. <i>tanumhe</i>
„ <i>tanuse</i>	„ <i>tanurhe</i>
„ <i>tanute</i>	„ <i>tanvante</i>

$\sqrt{\text{kī}}$  'to buy' has only the forms in *ā kiṇāmi*.

The most important verb belonging to this class is  $\sqrt{\text{kar}}$  'to make.'

Sing. <i>karomi kummi</i>	Plur. <i>karoma</i>
„ <i>karosi</i>	„ <i>karotha</i>
„ <i>karoti</i>	„ <i>karonti</i>

The *attanopadaṇ* shows the following forms :

Sing. <i>kubbe</i>	
„ <i>kubbase</i>	<i>kuruse</i>
„ <i>kubbate</i>	<i>kurute kubbati</i>
Plur. <i>kubbāmhe</i>	<i>kurumhe</i>
„ <i>kubbāche</i>	<i>kuruche</i>
„ <i>kubbante</i>	<i>kurunte</i>

IV. THE *a* CLASS: The most numerous class of verbs is that which, while gunating the root ending in *i* or *u* to *ay* or *av* respectively, adds the personal endings with intervening *a*. Closely connected with this class in Pāli are those verbs which add to a consonantal stem *a* before the endings. Lastly, we have to count among this class those verbs which strengthen the root by a nasal, and add the personal endings with *a* or less frequently *i*.

The first two divisions belong to the first class of the native grammarians, the last division forms the second class.

As paradigms we take :

$\sqrt{\text{bhu}}$  'to be, to exist.'

Sing. <i>bhavāmi</i>	Plur. <i>bhavāma</i>
„ <i>bhavasi</i>	„ <i>bhavatha</i>
„ <i>bhavati</i>	„ <i>bhavanti</i>

The *attanopadaṇ* is

Sing. <i>bhave</i>	Plur. <i>bhavāmhe</i>
„ <i>bhavase</i>	„ <i>bhavāche</i>
„ <i>bhavate</i>	„ <i>bhavante</i>



A consonantal stem is  $\sqrt{tud}$  'to push,' which is conjugated exactly like *bharati*.<sup>1</sup>

$\sqrt{rudh}$  'to restrain' has the following forms :

Sing.	<i>rundhāmi</i>	and	<i>rundhīmi</i>
„	<i>rundhasi</i>	„	<i>rundhīsi</i>
„	<i>rundhati</i>	„	<i>rundhīti</i>
Plur.	<i>rundhāma</i>	„	<i>rundhīma</i>
„	<i>rundhatha</i>	„	<i>rundhītha</i>
„	<i>rundhanti</i>	„	<i>rundhīnti</i>

A few verbs form their present tense by adding *echa* to the root, e.g.  $\sqrt{gam}$  'to go,' *gacchāmi*.

There is, however, also a form *gamati* 'he goes' and *ghammati*. This latter form can be substituted for all the forms of the verb. Cpr. further *bravīti*.

THE *ya* CLASS: The present tense of this class adds *ya* to the root. These form the third class of the native grammarians. All the phonetic rules regarding *y* are applied, e.g. :

$\sqrt{div}$	+	<i>ya</i>	=	<i>dibbati</i>
$\sqrt{siv}$	+	<i>ya</i>	=	<i>sibbati</i>
$\sqrt{yudh}$	+	<i>ya</i>	=	<i>yujjhati</i>

## § 22. MODES OF THE PRESENT TENSE.

1) IMPERATIVE: It is formed by adding the endings given on page 54 to the present stem. The second pers. sing. par. sometimes show the mere stems without the characteristic ending. As paradigms may serve :

$\sqrt{i}$  'to go.'

I. sing.	<i>emi</i>	I. plur.	<i>ema</i>
II. „	<i>ehi</i>	II. „	<i>etha</i>
III. „	<i>etu</i>	III. „	<i>entu</i>

<sup>1</sup> The difference between these two conjugations can only be traced in Sanskrit, where the accent is varying.

√*as* 'to be.'

I. sing. <i>asmi</i>	I. plur. <i>asma</i>
II. „ <i>āhi</i>	II. „ <i>attha</i>
III. „ <i>atthu</i>	III. „ <i>santu</i>

√*dā* 'to give.'

An imperative can be formed from all the stems in use, *e.g.* :

II. sing. <i>dehi dadāhi dajja</i>	II. plur. <i>detha dadātha</i>
------------------------------------	--------------------------------

The *attanopadam* has the following forms :

I. sing. <i>dade</i>	I. plur. <i>dadāmase</i>
II. „ <i>dadassu</i>	II. „ <i>dadarho</i>
III. „ <i>dadatam</i>	III. „ <i>dadantam</i>

√*kr* 'to make.'

II. sing. <i>kuru karoḥi</i>	II. plur. <i>karoṭha</i>
III. „ <i>karotu kurutu</i>	III. „ <i>karontu kubbantu</i>

ATTANOPADAM.

I. sing. <i>kubbe</i>	I. plur. <i>kubbāmase</i>
II. „ <i>kurussu</i>	II. „ <i>kururho</i>
III. „ <i>kurutam</i>	III. „ <i>kubbantam</i>

√*bhu*.

II. sing. <i>bhava bhavāhi</i>	II. plur. <i>bhavatha</i>
III. „ <i>bharatu</i>	III. „ <i>bharantu</i>

ATTANOPADAM.

II. sing. <i>bharassu</i>	II. plur. <i>bhararho</i>
III. „ <i>bharatam</i>	III. „ <i>bharantam</i>

√*gam* 'to go.'

The imperative is formed also from all the stems in use, *e.g.* :

II. sing. <i>gaccha, gacchāhi, ghamma, ghammahi</i>
---

2) OPTATIVE : It is formed by adding the endings given on page 54. The endings showed originally only forms commencing with *ya*. A combination, however, took place in most cases with the final vowel of the stem. These forms could again be contracted into *e*.

As paradigms may serve :

√*bhu*.

I. sing. <i>heyyāmi, bhareyya</i>	I. plur. <i>heyyāma</i>
<i>hureyya, bhare</i>	

II. sing. <i>heyyāsi</i>	II. plur. <i>heyyātha</i>
III. „ <i>heyya</i>	III. „ <i>heyyuṇ</i>

## ATTANOPADAM.

I. sing. <i>bharc, bhareyyāmi</i>	I. plur. <i>bhareyyāmhe</i>
II. „ <i>bharetho</i>	II. „ <i>bhareyyarho</i>
III. „ <i>bharetha</i>	III. „ <i>bhareraṇ</i> .

## √as.

I. sing. <i>assaṇ</i>	I. plur. <i>assāma</i>
II. „ <i>assa</i>	II. „ <i>assatha</i>
III. „ <i>assa, siyā</i>	III. „ <i>assu siyuṇ</i>

## √kr.

I. <i>kare, kareyya, kubbe, kubbeyya, kayirā, kayirāmi</i>
II. „ <i>kareyyasi, „ kubbeyyasi, „ kayirāsi</i>
III. „ <i>kareyya, „ kubbeyya, „ kayirā</i>
I. <i>kareyyāma, kubbeyyāma, kayirāma</i>
II. <i>kareyyātha, kubbetha, kayirātha</i>
III. <i>kareyyaṇ, kubbeyyaṇ, kayiruṇ</i>

## √dā.

Shows the forms

*dajjā, dadeyya, dajjeyya, deyya.*

## √jñā.

*jāṇiya, jāṇīa, jāṇeyya.*

## √gam.

*gacche, gaccheyya.*

## § 23. GENERAL TENSES.

## THE PERFECT SYSTEM.

The formation of the Perfect is essentially alike in all verbs. The characteristics of the formation are: 1) a stem made by reduplication of the root and endings, unlike those of the present and the other tenses. The rules for reduplication are the same as those given for the second conjugation, e.g.: √gam = jagāma.

The perfect in published texts is of rare occurrence.

The endings are :

FOR THE PARASSAPADAM.

I. sing. <i>a</i>	I. plur. <i>mha</i>
II. „ <i>e</i>	II. „ <i>ttha</i>
III. „ <i>a</i>	III. „ <i>u</i>

FOR THE ATTANOPADAM.

I. sing. <i>i</i>	<i>mhe</i>
II. „ <i>ttho</i>	<i>cho</i>
III. „ <i>ttha</i>	<i>re</i>

Roots ending in consonants insert an *i* between stem and consonantal endings.

As paradigms may serve :

√*bhu*.

I. sing. <i>babhūva</i>	I. plur. <i>babhūvimha</i>
II. „ <i>babhūve</i>	II. „ <i>babhūvittha</i>
III. „ <i>babhūra</i>	III. „ <i>babhūru</i>

ATTANOPADAM.

I. sing. <i>babhūri</i>	I. plur. <i>babhūvimhe</i>
II. „ <i>babhūrittho</i>	II. „ <i>babhūviro</i>
III. „ <i>babhūrittha</i>	III. „ <i>babhūvire</i>

√*pac*.

PARASSAPADAM.

I. sing. <i>papaca</i>	I. plur. <i>papacimha</i>
II. „ <i>papace</i>	II. „ <i>papacittha</i>
III. „ <i>papaca</i>	III. „ <i>papacu</i>

ATTANOPADAM.

I. sing. <i>papaci</i>	I. plur. <i>papacimhe</i>
II. „ <i>papacittho</i>	II. „ <i>papaciro</i>
III. „ <i>papacittha</i>	III. „ <i>papacire</i>

√*ah* 'to speak' is only used in the III. per. sing. and plur. of the perfect.

III. sing. <i>āha</i>	III. plur. <i>āhaṃsu</i> and <i>āhu</i>
-----------------------	---

## § 24. AORIST AND IMPERFECT.<sup>1</sup>

The aorist and imperfect are, as stated above (page 53), blended into one form, partaking of the character of both. The native grammarians are at great pains to give a paradigm

<sup>1</sup> Cpr. H. Oldenberg, Kuhn's Zeitschrift, xxv. 319.

for both forms, which, however, turns out futile. Moreover, no difference can be made in the syntactic use of the two tenses.

The paradigm of the native grammarians is for the *hīyattanī* (imperfect) :

ATTANOPADAM.			
I. sing.	<i>a</i>	I. plur.	<i>amhā</i>
II. „	<i>o</i>	II. „	<i>attha</i>
III. „	<i>ā</i>	III. „	<i>ū</i>
PARASSAPADAM.			
I. sing.	<i>im</i>	I. plur.	<i>mhase</i>
II. „	<i>se</i>	II. „	<i>chaṃ</i>
III. „	<i>ttha</i>	III. „	<i>tthum</i>

For the *ajjatanī* (aorist) :

ATTANOPADAM.			
I. sing.	<i>im</i>	I. plur.	<i>imhā</i>
II. „	<i>o</i>	II. „	<i>ittha</i>
III. „	<i>ī</i>	III. „	<i>um imsu</i>
PARASSAPADAM.			
I. sing.	<i>a</i>	I. plur.	<i>imhe</i>
II. „	<i>ise</i>	II. „	<i>ichaṃ</i>
III. „	<i>a</i>	III. „	<i>u</i>

We can distinguish altogether three different formations in Pāli. The augment *a* is in prose generally put before the verb. In verse it is omitted according to the exigencies of the metre. With the negative particle *mā* the aorist is used as an imperative.

### FIRST FORMATION.

PARASSAPADAM.			
I. sing.	<i>aṃ</i>	I. plur.	<i>amha</i>
II. „	<i>a, o</i>	II. „	<i>attha</i>
III. „	<i>ā</i>	III. „	<i>um</i>
ATTANOPADAM.			
I. sing.	—	I. plur.	<i>āmhase</i>
II. „	<i>ase</i>	II. „	<i>arhaṃ</i>
III. „	<i>attha</i>	III. „	<i>atthum</i>

The nasal in the first pers. sing. plur. is often omitted.

Only verbs in consonants form their preterite according to this formation. Its use is very limited. This formation can be considered as an imperfect if it is used with the present stem.

### SECOND FORMATION.

#### PARASSAPADAM.

I. sing. <i>im</i>	I. plur. <i>imha</i>
II. „ <i>i</i>	II. „ <i>ittha</i>
III. „ <i>i</i>	III. „ <i>imsu isum</i>

#### ATTANOPADAM.

I. sing. —	I. plur. <i>imhe</i>
II. „ <i>ise</i>	II. „ <i>irham</i>
III. „ —	III. „ —

This form is regularly used for all stems ending in consonants. For the first pers. sing. we find in verse sometimes the endings *isaṃ* and *issaṃ* according to the analogy of Sanskrit.

### THIRD FORMATION.

The third form of the aorist is an *s* aorist. The forms are:

#### PARASSAPADAM.

I. sing. <i>siṃ</i>	<i>simha</i>
II. „ <i>si</i>	<i>sittha</i>
III. „ <i>si</i>	<i>suṃ</i>

This formation is used for the verbs ending in vowels. Some verbs ending in consonants follow this analogy, and then, of course, all phonetic change takes place. Causatives follow the analogy of this aorist after contracting *aya* into *e*.

Besides these some forms occur which date back to a formation anterior to the fixing of Pāli.

Many verbs appear in all the three formations.

The following paradigms will illustrate the different formations:

√*bhu*.

I. sing. <i>abharan</i>	I. plur. <i>abharamhā</i>
II. „ <i>abhavo</i>	II. „ <i>abharattha</i>

III. sing. <i>abharā</i>	III. plur. <i>abharū</i>
I. „ <i>ahuraṃ</i>	I. „ <i>ahuramhā</i>
II. „ <i>ahuro</i>	II. „ <i>ahuvattha</i>
III. „ <i>ahuvā</i>	III. „ —
I. „ <i>ahosiṃ</i>	I. „ —
II. „ <i>ahosi</i>	II. „ —
III. „ <i>ahosi</i>	III. „ <i>ahesuṃ</i>
I. „ <i>abharimṃ</i>	
I. „ —	I. „ <i>ahumhā</i>
III. „ <i>ahu ahū</i> before vowels <i>ahūd</i>	III. „ <i>ahumṃ</i>

√*dā*.

I. sing. <i>adadam</i> , etc.	
I. „ <i>adā</i> , etc.	
	III. plur. <i>adumṃ</i>
I. „ <i>adāsimṃ</i>	I. „ <i>adasimha</i>
II. „ <i>adāsi</i>	II. „ <i>adasittha</i>
III. „ <i>adāsi</i>	III. „ <i>adāsuṃ adamsu</i>

√*kr*.

I. sing. <i>akaraṃ</i> , etc.	
I. „ <i>akāsiṃ akāsi</i> , etc.	III. plur. <i>akāsuṃ</i>
I. „ <i>akā</i>	{ II. „ <i>akattha</i>
	{ III. „ <i>akamsu</i>
I. „ <i>akarimṃ</i> , etc.	III. „ <i>akaruṃ akarimsu</i>

√*as*.

I. sing. <i>āsiṃ</i>	I. plur. <i>āsimha</i>
II. „ <i>āsi</i>	II. „ <i>āsittha</i>
III. „ <i>āsi</i>	III. „ <i>āsuṃ āsimsu</i>

√*gam*.

I. sing. <i>agamṃ</i>	I. plur. <i>agumha</i>
II. „ <i>agā</i>	II. „ <i>aguttha</i>
III. „ <i>agā</i>	III. „ <i>agumṃ</i>
I. „ <i>agamā</i> <i>agamimṃ</i>	
II. „ <i>agami</i>	
III. „ <i>agami</i>	
I. „ <i>agacchi</i>	
I. „ <i>agañchimṃ</i>	I. „ <i>agañchinhā</i>



II. sing. <i>agañchi</i>	<i>agañcho</i>	II. plur. <i>agañchittha</i>
III. „ <i>agañchi</i>		III. „ <i>agañchimsu</i>
II. and III. sing. <i>agacchisi</i>		.

√*rac.*

I. sing. <i>avacā</i>	II. per. plur. <i>avacuttha</i>
I. „ <i>avocaṃ</i>	II. „ <i>avocatha</i>
III. „ <i>avoca</i>	III. plur. <i>avocaṃ</i>

√*labh.*

I. sing. <i>alatthaṃ</i>	I. sing. <i>alabhiṃ</i>
II. „ <i>alattha</i>	II. „ <i>alabhi</i>
III. „ <i>alattha</i>	III. „ <i>alabhi</i>

After contracting *aya* into *e*, the aorist of the causatives is also formed according to the third formation :—

I. sing. <i>acoresiṃ</i>	I. plur. <i>acoresimha</i>
II. „ <i>acoresi</i>	II. „ <i>acoresittha</i>
III. „ <i>acoresi</i>	III. „ <i>acoresuṃ</i>

In roots ending in consonants *s* influences the last letter as usual, *e.g.* : *adakkhi* from *passati* ‘to see,’ but also *apassi*; *akkocchi* from *kosati* ‘to revile,’ but also *akkosi*.

Of forms in *issaṃ* or *isaṃ*, I. pers. sing. second formation, we notice *sandhāvissaṃ*, *paccarekkhisāṃ*, *gacchisāṃ*, *vandissaṃ*, etc.

For the *attanopadaṃ* the paradigm is the following :

I. sing. —	I. plur. <i>abhavāmhase</i>
II. „ <i>abharase</i>	II. „ <i>abharhaṃ</i>
III. „ <i>abharattha</i>	III. „ <i>abhavatthum</i>
I. „ —	I. „ <i>abharimhe</i>
II. „ <i>abharise</i>	II. „ <i>abharirhaṃ</i>
III. „ <i>abhavittha</i>	III. „ —

The *attanopadaṃ* is of rare occurrence, and only a few forms can be given :

II. pers. sing. <i>atimaññittho</i>
I. pers. plur. <i>akarāmhase</i>

## § 25. FUTURE.

The tense sign is *ss*, which is added to the root directly, or by the auxiliary vowel *i*. The endings are :

## FOR THE PARASSAPADAM.

I. sing. <i>ssāmi</i>	I. plur. <i>ssāma</i>
II. „ <i>ssasi</i>	II. „ <i>ssatha</i>
III. „ <i>ssati</i>	III. „ <i>ssanti</i>

## FOR THE ATTANOPADAM.

I. sing. <i>ssam</i>	I. plur. <i>ssāmhe</i>
II. „ <i>ssasse</i>	II. „ <i>ssarhe</i>
III. „ <i>ssate</i>	III. „ <i>ssante</i> ( <i>ssare</i> )

The form to which these endings are added is mostly the strengthened. They can, however, also be added to the special base.

## PARASSAPADAM.

I. sing. <i>bhavissāmi</i>	I. plur. <i>bhavissāma</i>
II. „ <i>bhavissasi</i>	II. „ <i>bhavissatha</i>
III. „ <i>bhavissati</i>	III. „ <i>bhavissanti</i>

## ATTANOPADAM.

I. sing. <i>bhavissam</i>	I. plur. <i>bhavissāmhe</i>
II. „ <i>bhavissasse</i>	II. „ <i>bhavissarhe</i>
III. „ <i>bhavissate</i>	III. „ <i>bhavissante</i> ( <i>bhavissare</i> )

The *ss* being added without intermediate vowel affects of course the preceding consonant : *dakkhati* to *passati* ‘to see’; *sakkhite* to *sakkoti* ‘to be able.’

A misunderstanding of these forms gave rise to the formations *dakkhissati* and *sakkhissati*, with a double future sign.

Cpr. further *lacchati* to *labhati* ‘to take’; *checchati* to *chindati* ‘to cut’; *bhejjati* to *bhindati* ‘to break.’

Forms with auxiliary vowel are also in use, e.g. : *labhissati*.

From the special tense we have futures like *gacchissati* to *gacchati*, but also *gamissati*; *juhossati*, *juhissati* to *juhoti*.

*karoti* has besides the future *karissati*, a contracted form :

I. sing. <i>kāhāmi</i>	I. plur. <i>kāhāma</i>
II. „ <i>kāhasi</i> <i>kāhisi</i>	II. „ <i>kāhatha</i>
III. „ <i>kāhati</i> <i>kāhiti</i>	III. „ <i>kāhanti</i> <i>kāhinti</i>

In the same way *eti* 'to go' has, besides the future *essati, chiti*.

The contracted form *hoti* from *bharati* shows the following forms :

- I. sing. *hemi, hehāmi, hohāmi, hessāmi, hehissāmi, hohissami*.  
 II. „ *hesi, hehisi, hohisi, hessasi, hehissasi, hohissasi*.  
 III. „ *heti, hetiti, hotiti, hessati, hehissati, hohissati*.  
 I. plur. *hema, hehāma, hohāma, hessāma, hehissāma, hohissāma*.  
 II. „ *hetha, hehittha, hohittha, hessatha, hehissatha, hohissatha*.  
 III. „ *henti, hehinti, hohinti, hessanti, hehissanti, hohissanti*.

From  $\sqrt{\text{su}}$  'to hear' future att. *sussam*,  $\sqrt{\text{dā}}$  *dassati* and att. *dassam*.

## § 26. CONDITIONAL.

From the future stem is made an augment preterite by prefixing the augment *a* and adding the secondary endings :

### PARASSAPADAM.

- |                         |                        |
|-------------------------|------------------------|
| I. sing. <i>ssam</i>    | I. plur. <i>ssāmhā</i> |
| II. „ <i>sse (ssa)</i>  | II. „ <i>ssatha</i>    |
| III. „ <i>ssā (ssa)</i> | III. „ <i>ssamsu</i>   |

### ATTANOPADAM.

- |                      |                          |
|----------------------|--------------------------|
| I. sing. <i>ssam</i> | I. plur. <i>ssāmhase</i> |
| II. „ <i>ssase</i>   | II. „ <i>ssarhe</i>      |
| III. „ <i>ssatha</i> | III. „ <i>ssimsu</i>     |

The endings are added with or without intervening *i*.

The paradigm is :

### PARASSAPADAM.

- |                              |                              |
|------------------------------|------------------------------|
| I. sing. <i>abharissam</i>   | I. plur. <i>abharissāmhā</i> |
| II. „ <i>abharissa °sse</i>  | II. „ <i>abharissatha</i>    |
| III. „ <i>abharissa °ssā</i> | III. „ <i>abharissamsu</i>   |

### ATTANOPADAM.

- |                            |                                |
|----------------------------|--------------------------------|
| I. sing. <i>abharissam</i> | I. plur. <i>abharissāmhase</i> |
| II. „ <i>abharissase</i>   | II. „ <i>abharissarhe</i>      |
| III. „ <i>abharissatha</i> | III. „ <i>abharissimsu</i>     |

## § 27. DERIVATIVE CONJUGATION.

The derivative conjugation may be divided under five headings:

I. PASSIVE: It is formed through adding *ya* to the weakest form. The endings are those of the *attanopadaṇ*, but also those of the *parassapadaṇ* occur. *y* affects a preceding consonant in the usual way. In a few instances *iya* is added instead of *ya*, and the endings of the passives are added to the present active.

Opr. e.g.: *ucchate vuccati* from  $\sqrt{vac}$  'to speak'; *russati vasīyati* from  $\sqrt{vas}$  'to dwell.' *kayyati kariyati kariyyati kayirati* are given as passive to *karoti*. *dīyati* from  $\sqrt{dā}$  'to give'; *thīyate* from  $\sqrt{thā}$  'to stand'; *gamyate, gamīyati gacchīyate*  $\sqrt{gam}$  'to go'; *gheppati* and *gayhati* to *gaṇhati* 'to take.'

II. THE INTENSIVE OR FREQUENTATIVE is formed by reduplication. Its conjugation is in accordance with the second conjugational class, the reduplication, however, is peculiar.

The reduplicating syllable is composed of a single consonant with a heavy vowel: *lālappati* 'to lament'; *dāḍḍallati* 'to blaze.'

The reduplicating syllable has a final consonant taken from the end of the root. This consonant is a nasal which substitutes any other consonant; *caṅkamati jaṅgamati caṅcalati*.

Not many instances of the intensive are met with.

III. The DESIDERATIVE: The desiderative stem is formed from the simple root by the addition of a reduplication and by an appended *sa*. This *sa* affects of course the preceding consonants. Some roots form an abbreviated stem by a contraction of reduplication and root together in one syllable. Examples are, *bubhukkati*,  $\sqrt{bhuj}$ ; *pivāsati*,  $\sqrt{pā}$ ; *vīmaṃsati* for *mīmaṃs*; *jigīmsati*,  $\sqrt{hṛ}$ ; *dicchati*,  $\sqrt{dā}$ .

IV. THE CAUSATIVE: From every root can be formed a causative; this is done by affixing *aya* to the strengthened

root. The native grammarians range these verbs under the seventh class.

This *aya* can optionally be contracted into *e*. Besides this formation, another is in use : *apaya* contracted into *ape* is added to the root. A differentiation of meaning is sometimes to be traced.

If contracted into *e*, the conjugation follows of course the first conjugational class; the forms in *aya* and *apaya* are conjugated like *bhavati*.

As causative of  $\sqrt{\text{gam}}$  'to go' are given *gamayati*, *gameti* *gacchāpeti*, *gacchāpayati*;  $\sqrt{\text{han}}$  'to kill' has *haneti*, *ghātetī*.

V. DENOMINATIVES : From every noun may be formed a denominative. The suffixes employed are : *āya*, *aya*, *īya*. e.g. : *cicciṭāyati* 'to splash'; *puttīyati* 'to treat as a son.'

## § 28. PARTICIPLES, INFINITIVES, GERUNDS.

1) The PARTICIPLE PRESENT is formed by the suffixes *at* and *anta*, which are added to the present stem, e.g. : *gacchanto* *gacchaṃ* (see above, page 38). In the same way these suffixes are added to the future stem, to form 2) PARTICIPLE FUTURE.

In the same way the suffixes *māna* and *āna* are used for the PRESENT PARTICIPLE ATTANOPADA.

3) Of the PERFECT PARTICIPLE in *raṃs* only a few doubtful traces are left. *vidū* and *viddasu* for *vidraṃs*.

4) The PAST PARTICIPLE PASSIVE is formed by the suffixes *ta* and *na*, which are added directly to the root or through an intervening vowel *i*. Of course all phonetic changes take place :—

*kato* 'made'; *gato* 'gone'; *icchito* 'wished'; *phuttho* 'touched'; *laddho* 'taken'; *rutto* 'spoken'; *rapito* and *rutto* 'shaven'; *dinno* 'given.'

5) From the PAST PARTICIPLE PASSIVE is formed a secondary derivative with the meaning of a PAST ACTIVE PARTICIPLE by adding the suffixes *rat*, *rant*, e.g. :

*hutarā* *hutaranto* 'having sacrificed'; *manditarā*, *manditaranto* 'having adorned'; *bhuttarā* 'having eaten.'

II. GERUNDIVES : The suffixes by which *gerundives* are

regularly and ordinarily formed are: *ya tavya* (*tabba tayya*) *anīya*. They are joined with or without intervening vowel *i*.

*e.g.*: *bhabbo* for *bhavyo*; *karaṇīyo kāriyo kayyo kayiro kattabbo* 'that ought to be done'; *dātayyo dātabbo dātabyo* 'that ought to be given.'

III. GERUNDS: The gerund is formed by the suffixes *trā* *ya trāna* and *tūna*. They take arbitrarily the vowel *i* between root and ending. Sometimes the suffixes *ya* and *trā* are united into one.

Remarkable forms are :

<i>daṭṭhu</i>	and	<i>disvā</i>	'having seen.'
<i>anuricca</i>	,,	<i>anuvīditvā</i>	'having known.'
<i>āhacca</i>	,,	<i>āhanītvā</i>	'having thrown.'
<i>pappuyya</i>	,,	<i>pāpayītvā</i>	'having obtained.'
<i>vineyya</i>	,,	<i>vinayītvā</i>	'having laid aside.'
<i>niecheyya</i>			'having ascertained.'

Cpr. further : *passitrāna* and *passitūna* 'having seen.'

*atīsitvā* and *atikkamītvā* 'having approached.'

*datvā*, *dāya*, *dadītvā* 'having given.'

*katvāna*, *kātuna* 'having made.'

*gayha*, *gaṇhiya*, *gaṇhītvā* 'having taken.'

IV. INFINITIVES: They are formed by the suffixes *tuṃ* *tare*, and rarely *tuye*. The infinitive can be formed from the special base, or from the root; in both cases an *i* is arbitrarily inserted:

*e.g.* *gantūṃ* 'to go'; *laddhūṃ* 'to take'; *raditūṃ* 'to speak'; *suṇitūṃ* and *sotare* 'to hear'; *rippahatare* 'to give up'; *gaṇetuye* 'to count.'

## § 29. INDECLINABLES.

### I. ADVERBS.

#### ADVERBS FORMED BY SUFFIXES.

Classes of adverbs are formed by the addition of adverbial suffixes not only to pronominal roots or stems, but also to noun and adjective stems.



Most of these suffixes belong to a time anterior to the fixing of the Pāli, as a comparison with Sanskrit and the cognate languages will show.

1) *to* standing for an original *tas*. It gives to the word to which it is added mostly an ablative sense, but sometimes also a local. It may be added to pronouns, prepositions and nouns. In the last case it is regarded as the regular substitute for the termination of the ablative (see page 41).

Examples are from pronominal stems: *ato* 'hence'; *ito* 'here'; *tato* 'from that place'; *yato* 'from what'; etc.

2) From prepositions: *abhito* 'near'; *parato* 'further.'

3) From noun and adjective stems: *aggato* 'before'; *dakkhiṇato* 'on the south'; *sabbato* 'from every side'; *piṭṭhito* 'from the back'; *pitito* 'on the father's side.'

II. Adverbs of a local sense are formed by an original *tra*. This *tra* is either preserved or assimilated to *tta* or *ttha* (page 16). It is added to pronominal roots and nouns. Examples are:

1) *atra*, *attha* 'here'; *tatra* and *tattha* 'there'; *kutra* and *kuttha* 'where.' 2) *aññatra* and *aññattha* 'elsewhere'; *ubha-*  
*yattha*, *ubhayatta* 'in both places.'

*dha* and assimilated *ha* also form adverbs with a local sense. The forms are used promiscuously: *iha* and *idha* 'here.'

Interchangeable with this last suffix are: *haṃ* and *hiṃ* also forming local adverbs; *kuhiṃ*, *kuhaṃ*, *kahaṃ* 'where'; *tahaṃ*, *tahiṃ* 'there'; *yahiṃ* 'where.'

III. Adverbs of manner are formed by means of the suffix *thā* mostly from pronominal roots: *tathā* 'so'; *yathā* 'as'; but also from adjectives, e.g. *sabbathā* 'in every way'; *aññathā* 'in another way.'

By means of the suffix *ti* or *iti*. This adverb is very extensively used in cases of indirect narrative, or of enumeration, or of quoting the words and thoughts of others.

By means of the suffix *va* or *iva* 'like as.' By the side of *iva* also *viya* and *va*. The former seems a metathesis of *iva*; *eva* and *yeva*, *heva* 'just, even'; *evaṃ* related to *eva* 'thus'; *kīva* 'how?'

IV. Adverbs of time are formed by means of the suffix *dā*:—



*kadū* 'when?'; *yadū* 'whenever'; *sadū* and *sabbadū* 'always.'

Related to *da* seems *di* in *yadi* 'if.'

2. By means of the compound suffix: *dāni*, *dāniṃ* for *dānīm*. *idāni*, *idāniṃ* 'now'; *tadāni*, *tadāniṃ* 'then.'

3. By means of the suffix *rahi* (Skr. *rhi*): *etarahi*, and seldom *etarhi* 'now'; *tarahi* 'then.'

V. By means of the suffix *dhā* are formed adverbs, especially from numerals, signifying 'fold, times.'

Cpr. *ekadhā*, etc. 'in one way'; *bahudhā* 'in many ways'; *sabbadhā* 'everywhere.' Sometimes we find the suffix *dhi* used with the same sense: *sabbadhi* (see page 49).

VI. Adverbs of quantity, or measure, or manner, are formed by means of the suffix *so*, Skr. *ṣas*. e.g.: *bahuso* 'greatly'; *pañcaso* 'by fives'; *akkharaso* 'letter by letter'; *atthaso* 'according to the sense.'

#### VII. CASE FORMS USED AS ADVERBS.

A large number of adverbs have case-suffixes, from stems which are or are not otherwise in use.

1) THE ACCUSATIVE: *yaṃ* with the meaning of 'that, as, became'; *taṃ* (*tad*) 'there, thither'; *kiṃ* 'why'; *idaṃ* 'here.'

Compounded with *id* we have *cid*=*ca*+*id*: *ce* 'even,' and then after false analogy *noce* 'if not' instead of *ne*.

Noun and adjective stems so used are:—

*nāma* 'by name'; *raho* 'secretly'; *rattaṃ* 'at night'; *saccaṃ* 'in truth'; *niccaṃ* 'always'; *ciraṃ* 'long'; *bhūyo* 'again.'

As accusatives of nouns and adjectives we must also consider several adverbs of obscure connection which go back like most of the preceding in their formation to a period anterior to Pāli.

e.g.: *tunhī* 'silently'; *sāyaṃ* 'in the evening'; *araṃ* 'speedily'; *alaṃ* 'enough'; *mitho* and *mithu* 'mutually'; *sammā* 'fully'; *sajju* 'instantly'; *isaṃ* 'a little.'

2) THE INSTRUMENTAL: Most of the pronominal adjective and noun-stems noticed under acc. occur in adverbial use:—

*yena* 'because, for which'; *dakkhiṇena* 'on the south'; *cirena* 'after a long time'; *divā* 'by day'; *amā* 'with.'

3) THE DATIVE: It is less extensively used in an adverbial sense. *e.g.*: *cirāya* 'for a long time'; *sukkhāyā* 'for the benefit'; *hitāya* 'for the benefit.'

4) THE ABLATIVE: Most of the pronominal stems are used adverbially, *e.g.*: *yasmā* 'because'; *kasmā* 'why?'; *durā*, *ārā* 'far off'; *heṭṭhā* 'under, below'; *pacchā* 'behind.'

The original of the ablative *d* is of necessity lost in Pāli.

5) THE GENITIVE: Its use is very limited. *e.g.*: *kissa* 'why?'; *cirassa* 'long'; *hetu* and *heto* 'on account of.'

6) THE LOCATIVE: Forms adverbially used are, *e.g.*: *bhuvī* 'on the earth'; *āre*, *dūre* 'after.'

## II. PREPOSITIONS.

Under the name of *upasagga* (prepositions) the native grammarians comprise a number of twenty words, which modify the meaning of the verb or substantive to which they are added.

Put in alphabetical order they are as follows :

† *āti* 'over, beyond.'

† *adhi* 'above, over, superior to.'

† *anu* 'after, under, less than.'

† *apa* 'away, from.'

*api* 'near, close by.'

*abhi* 'to, unto, against.'

*ava* 'away, down, oft.'

† *ā* 'until, as far as.'

*u ud* 'upwards, above.'

† *upa* 'below, less.'

*du* 'hardly.'

*nir* 'downwards.'

*ni* (*nir*) 'outward.'

*pa* 'forward, onward.'

† *paṭi* or *pati* 'towards.'

*parā* 'away, aside, back.'

*pari* 'around, about.'

*vi* 'apart, asunder.'

*sam* 'with, together.'

*su* 'well.'

To these words must be added a few others, which are equally combined with verbs and nouns, but are of a more limited use, such as :

† *anto antara* 'within.'

† *ari* 'manifestly, close.'

† *tiro* 'across, beyond.'

*pātu* 'manifestly.'

These are mainly used in composition with the verbs *as*, *bhu*, *kṛ*.

All of the above-mentioned particles and adverbs marked † are used as prepositions, and govern nouns. To these must be added a few words, which are used like modern prepositions and adverbs and only comparatively seldom in combination with verbs and nouns, *e.g.* :

*adho* 'below.'

*uddhaṃ ubbhaṃ* 'upwards.'

*tiriyaṃ* 'across.'

*pacchā* 'behind.'

*paraṃ* 'beyond, after.'

*purā* 'before.'

*bahi* 'outwards.'

*rite* 'except.'

*vinā* 'without.'

*saha, samaṃ, saddhiṃ* 'with.'

### § 30. COMPOUNDS.

1) Stems which admit of inflection are, as in other languages, combined to form compounds, which are treated as if simple in respect to inflection and construction.

2) As regards compounds, seldom more than two or three stems are combined in the older language; but, as in Sanskrit, the later the language is, the more compounds, and cumbrous compounds prevail.

3) It is of course difficult to determine which compounds Pāli has formed itself, and which it has in common with other Indian languages. A sort of criterion is, if we find words compounded according to rules which are no more in abeyance in Pāli; but even that does not prove conclusively that a compound belongs as commonwealth to the Indian languages.

*e.g.* : *sappuriso* Skr. *satpurusha* 'a good man'; *pulliṅgaṃ* Skr. *pumliṅga* 'manhood,' for which in later Pāli we find *pumaliṅgaṃ*.

4) These compounds may be divided into three principal classes :

#### I. COPULATIVE OR AGGREGATIVE COMPOUNDS (*dvandva*).

The members are coordinate; in uncompounded condition they would be joined with *ca* 'and.' Examples are very numerous.

The whole has the gender and declension of its last member, and is in number a plural, *e.g.* : *elaka-miga-sukara-pakkhino*.

The compound, without regard to the number denoted or the gender of its constituents, becomes a singular collective. The gender is mostly neuter.

*e.g.* : *hiriottappaṃ* = *hiri* + *ottappaṃ*

*nāmarūpaṃ* = *nāmaṃ* + *rūpaṃ*

*dāḍḍiḍasaṃ* = *dāsi* + *dāso*

*ahoratto*, *ahoratti*, *ahorattaṃ*

*kusalākusalaṃ*, *dhammādhammo*, but also as a plural *dhammādhammā*.

*Pumā* 'a male' has two bases in composition : *puma* and *pum* : of the former we have *itthipumaṃ* 'male and female'; of the latter *pumitthi* 'masculine and feminine.'

Nouns, adjectives and particles are not infrequently

repeated to give an intensive or distributive repetitional meaning, *e.g.* :

*dirase dirase* 'day after day'; *gāmagāmaṇ* 'village after village'; *aññamaññaṇ* 'mutually'; *punapunaṇ* 'again and again.'

## II. DETERMINATIVE COMPOUNDS (*tappurisa*).

There are two divisions :

1) Dependent compounds=the *tappurisa* proper, in which the prior member is a substantive word standing to the other in the relation of a case dependent on it.

2) Descriptive compounds=*kammadhāraya*, in which the prior member is an adjective, or another word having the value of an adjective qualifying a noun.

### I. DEPENDENT COMPOUNDS.

They can of course be used either substantively or adjectively. The case relation may be of any kind.

*brahmaloko* 'Brahma world'; *padodakaṇ* 'water for the feet'; *accharasaṇṇbhavo* 'descent from a nymph'; *saccarādī* 'truthful'; *dhammadharo* 'versed in the law'; *saraṇāgamaṇaṇ* 'going for refuge'; *vedāgu* 'versed in the law'; *jaccandho* 'born blind'; *apabbajitasadiso* 'like one who has given up the world'; *taḍiso* 'like him'; *māḍiso* 'like me'; *thālīpakko* 'cooked in a pot.'

The order of the members which form such compounds may be inversed: *addhamāso* and *māsaddho* 'half a month'; *pitāmaho* 'a grandfather.'

*Rājan*, *sakhā* (*sakhī*), if employed as last members of a compound, exhibit all the forms known from the declension. As first member of a compound *rājan* has the base *rājā*; the only form allowed in the nom. case as last member is *rājā*: *rājabhayaṇ* 'fear from a king'; *Kosalarājā* 'king of Kosala.'

Sometimes stems not in use as simple words are employed as first members. This looks as if a declined stem has been used; but the dependency is not always such as to favour such an explanation, *e.g.*: *manasikāro* 'attention.'

II. DESCRIPTIVE COMPOUNDS (*kammadhāraya*).

It is of course sometimes difficult to say whether the compound is *tappurusa* or *kammadhāraya*.

*mahanto* 'great' takes in composition the weak forms *mahā* and *mahat*, *santo* 'being, good, true,' the weak form *sat*.

Examples are: *nīluppalaṇ* 'blue lotus'; *sabbaseto* 'all white'; *piyamvado* 'speaking kindly'; *rajassalā* 'a menstruous woman'; *sappuriso* 'a good man'; *saddhammo* 'good doctrine'; *mahapphalo* 'very fruitful'; *mahāpuñño* 'great virtue'; *mahesi* 'great sage'; *hetuppabhavo* 'proceeding from a cause'; *kacchurakhasā* 'scab.'

The adverbial words which are most frequently and commonly used as prior members of compounds are: *a*, *an*, *ana* 'the negative particle'; *su* 'well'; *dus* 'badly'; *sa* 'with.' e.g.: *asaṅkhato* 'the unconditioned'; *anaṇo* 'free from debt'; *duppūro* 'difficult to fill'; *sucinno* 'well done'; *saseno* 'with an army'; *salajjo* 'ashamed.'

*ku* as former part of many compounds designates inferiority. It takes the forms: *kud*, *kad*, *ku*, e.g.: *kunnadī* 'an insignificant river'; *kadannaṇ* 'bad food'; *kudittīhi* 'wrong view.'

Closely related to the preceding class are III. the NUMERAL COMPOUNDS (*digu*). The whole is made a neuter singular.

A sample of this sort of compound is *digu* 'itself worth two cows'; further *tidanḍaṇ* 'three staves'; *ticīvaraṇ* 'three robes'; *tīhaṇ* 'three days.'

IV. ADVERBIAL COMPOUNDS (*abyayābhāva*).

They are also closely related to the Determinative compounds. They are formed in joining prepositions and adverbs to a noun, and are then used as abstracts, collectives, and simply adverbially: *yathāruciṇ* 'according to one's pleasure'; but *yathārucito* 'as liked, pleasant'; *yathāmato* 'as if dead'; *sampahāro* 'wounding'; *sampajāññaṇ* 'consciousness'; *apacāro* 'approach.'



V. All the preceding compounds may be used adjectively, and are then called: *Bahubbīhi*, e.g.: *vītarāgo* 'free from passion'; but *puruso vītarāgo* 'a man free from passion, an arhat'; *pañcacakkhū* 'the five sorts of vision'; but as an epithet of the Buddha, *pañcacakkhū* 'man possessing the five sorts of vision'; *anupubbaṃ* 'regular succession'; but *anupubbo* 'regular, successive'; *anupubbo nirodho* 'successive destruction.'

In a few cases compounds are formed from words not usually put together, e.g. of adverbs.

*vitatho* 'false, unreal' = *vi + tatha*; *yathātatho* 'real, true' = *yathā + tathā*. e.g. of a phrase: *itihāso* 'tradition'; *itiruttaṃ* or *itiruttakaṃ* 'name of a book, a legend'; *ahamahamikaṃ* 'conceit of superiority' = *aham + aham*.

All these compounds were formed before Pāli became a literary dialect.

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# HANDBOOK OF PĀLI.

## II. CHRESTOMATHY.



# THE PARITTAM, BEING EXTRACTS FROM THE SUTTA PITAKAM.

6

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ  
SAMBUDDHASSA.

Buddhaṃ saraṇaṃ gacchāmi.  
Dhammaṃ saraṇaṃ gacchāmi.  
Saṅghaṃ saraṇaṃ gacchāmi.  
Dutiyam pi Buddhaṃ saraṇaṃ gacchāmi.  
Dutiyam pi Dhammaṃ saraṇaṃ gacchāmi.  
Dutiyam pi Saṅghaṃ saraṇaṃ gacchāmi.  
Tatiyaṃ pi Buddhaṃ saraṇaṃ gacchāmi.  
Tatiyaṃ pi Dhammaṃ saraṇaṃ gacchāmi.  
Tatiyaṃ pi Saṅghaṃ saraṇaṃ gacchāmi.

SARAṆAGAMANAM.

- 
- 1) Pāṇātipātā veramaṇī sikkhāpadaṃ. *mañj. p. 100*  
2) Adinnādānā veramaṇī sikkhāpadaṃ.  
3) Abrahmacariyā veramaṇī sikkhāpadaṃ.  
4) Musāvādā veramaṇī sikkhāpadaṃ.  
5) Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-  
padaṃ.  
6) Vikālabhojanā veramaṇī sikkhāpadaṃ.  
7) Nacca-gīta-vāḍita-visūkadassanā veramaṇī sikkhāpadaṃ.  
8) Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhā-  
nā veramaṇī sikkhāpadaṃ.

9) Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ.

10) Jātarūpa-rajata-paṭiggahaṇā veramaṇī sikkhāpadaṃ.

D A S A S I K K H Ā P A D Ā N I.

‘Eka nāma kiṃ?’ “Sabbe sattā āhāraṭṭhitikā.”

‘Dve nāma kiṃ?’ “Nāmañca rūpañca.”

‘Tīhi nāma kiṃ?’ “Tisso vedanā.”

‘Cattāri nāma kiṃ?’ “Cattāri ariyasaccāni.”

‘Pañca nāma kiṃ?’ “Pañe’ upādānakkhandhā.”

‘Cha nāma kiṃ?’ “Cha ajjhāttikāni āyatanāni.”

‘Satta nāma kiṃ?’ “Satta bojjhaṅgā.”

‘Aṭṭha nāma kiṃ?’ “Ariyo aṭṭhaṅgiko maggo.”

‘Nava nāma kiṃ?’ “Nava sattāvāsū.”

‘Dasa nāma kiṃ?’ “Dasah’ āngehi samannāgato arahāti vuccatī ti.”

S Ā M A Ñ E R A P A Ṇ H A M.

Atthi imasmiṃ kāye: kesā, lomā, nakhā, dantā, taco, maṃsaṃ, nahāru, aṭṭhī, aṭṭhimiñjā, vakkam, hadayaṃ, yakanam, kilomakam, pihakam, papphāsam, antam, antagunaṃ, udariyaṃ, karisaṃ, pittam, semham, pubbo, lohitaṃ, sedo, medo, assu, vasū, khelo, siṅghāṇikā, lasikā, muttam, matthake matthaluṅgan ti.

D V A T T I Ṣ S Ā K Ā R A M.

Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi yāvad eva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsa-makasa-vātātapa-sirimsapa-samphassānaṃ paṭighātāya yavad eva hiri-kopīna paṭicehādanattham. ||1||

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi n’eva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyā-nuggahāya: iti purāṇaṃ vedanaṃ paṭisaṅkhāmi navañca

vedanam na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cāti. ||2||

Paṭisaṅkhā yoniso senāsanam paṭisevāmi yāvadeva sītassa paṭighātāya uphassa paṭighātāya dāṃsamakasavatātapasirimsapasamphassānam paṭighātāya yāvadeva utuparissāya vinodanam paṭisallāṇārāmattham. ||3||

Paṭisaṅkhā yoniso gilānapaccaya-bhesajjaparikkhāram paṭisevāmi yāvadeva uppaunānam veyyābādhikānam vedanānam paṭighātāya abyāpajjhaparamātayāti. ||4||

### PACCAVEKKHANĀ.

Evam me sutam: Ekaṃ samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: ‘bhikkhavo’ ti ‘bhadante’ ti. Te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:

“Dasa ime, bhikkhave, dhammā pabbajitena abhiñham paccavekkhitabbā.

Katame dasa?

1) Vevanñiyamhi ajjhūpagato ti pabbajitena abhiñham paccavekkhitabbam.

2) Parāpaṭibaddhā me jīvikā ti pabbajitena abhiñham paccavekkhitabbam.

3) Añño me ākappo karanīyo ti pabbajitena abhiñham paccavekkhitabbam.

4) Kacci nu kho me attasilato na upavadatīti pabbajitena abhiñham paccavekkhitabbam.

5) Kacci nu kho maṃ anuvicca viññū sabrahmacārī silato na upavadantīti pabbajitena abhiñham paccavekkhitabbam.

6) Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo ti pabbajitena abhiñham paccavekkhitabbam.

7) Kammasa komhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissamīti pabbajitena abhiñham paccavekkhitabbam.

8) Katham bhūtassa me rattindivā vītipatantīti pabbajitena abhiñham paccavekkhitabbam.

9) Kacci nu kho 'haṃ suññāgāre abhiramāmīti pabbajitena abhiñham paccavekkhitabbam.

10) Atthi nu kho me uttarimanussadhammā alamariya-ñāṇadassanaviseso adhigato so 'haṃ pacchime kāle sabbrahmacārī puṭṭho na mañku bhavissāmīti pabbajitena abhiñham paccavekkhitabbam.

Ime kho bhikkhave dasa dhammā pabbajitena abhiñham paccavekkhitabbā ti.

Idam avoca Bhagavā : attamānā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

#### D A S A D H A M M A S U T T A .

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāyā rattiyaṃ abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā, yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tṭhitā kho sū devatā Bhagavantaṃ gāthāya ajjhabhāsi :

“ Bahū devā manussā ca maṅgalāni acintayum  
Ākaṅkhamānū sotthānaṃ : brūhi maṅgalaṃ utta-  
maṃ.” || 1 ||

‘ Asevanā ca bālānaṃ, paṇḍitānañca sevā,  
Pūjā ca pījanīyānaṃ : etaṃ maṅgalaṃ uttamaṃ.’ || 2 ||

‘ Patirūpa desavāso ca pubbe ca katapuññatā  
Atta sammāpaṇidhi ca : etaṃ maṅgalaṃ uttamaṃ.’ || 3 ||

‘ Bahusaccañca sippañca vinayo ca susikkhito,  
Subhāsita ca yā vācā : etaṃ maṅgalaṃ uttamaṃ.’ || 4 ||

‘ Mātāpitu upaṭṭhānaṃ putta-dārassa saṅgaho  
Anākulā ca kammantā : etaṃ maṅgalaṃ uttamaṃ.’ || 5 ||

‘ Dānañca dhammacariyā ca ñātakānañca saṅgaho  
Anavajjāni kammāni : etaṃ maṅgalaṃ uttamaṃ.’ || 6 ||

‘ Ārati virati pāpā majjapāyā ca saññaṃ  
Appamādo ca dhammesu : etaṃ maṅgalaṃ uttamaṃ.’ || 7 ||

- ‘Gāravo ca nivāto ca santuṭṭhī ca kaṭaṇṇutā  
Kālena dhamma-savaṇaṃ: etaṃ maṅgalaṃ uttamaṃ.’ || 8 ||
- ‘Khantī ca sovacassatā samaṇānañca dassanaṃ  
Kālena dhamma-sākaṇṇhā: etaṃ maṅgalaṃ uttamaṃ.’ || 9 ||
- ‘Tapo ca brahmacariyā ca ariyasaccāna’ dassanaṃ  
Nibbāṇa-sacchikiriyā ca: etaṃ maṅgalaṃ uttamaṃ.’ || 10 ||
- ‘Phuṭṭhassa lokadhammehi cittaṃ yassa na kampati  
Asokaṃ virajaṃ khemaṃ: etaṃ maṅgalaṃ uttamaṃ.’ || 11 ||
- ‘Etādisāni katvāna sabbattha-m-apaṇṇitā  
Sabbatha sotthiṃ gacchanti: tesāṃ maṅgalaṃ uttamaṃ  
ti.’ || 12 ||

## MAHĀMANGALASUTTAM.

Yānīdha bhūtāni samāgatāni  
bhumāni vā yāni va antalikkhe  
sabb’ evabhūtā sumanā bhavantu  
atho pi sakkacca suṇantu bhāsitaṃ. || 1 ||

Tasmāhi bhūtā nisūmetha sabbe  
mettaṃ karoṭṭha mānusiyaṃ pajāya  
divā ca ratto ca haranti ye balim  
tasmāhi ne rakkhaththa appamattā. || 2 ||

Yaṃ kiñci vittaṃ idha vā huraṃ vā  
saggesu vā yaṃ ratanaṃ paṇītaṃ  
na no samaṃ atthi Tathāgatena  
idaṃ pi buddhe ratanaṃ paṇītaṃ  
etena saccena suvatthi hotu. || 3 ||

Khayaṃ virāgaṃ amataṃ paṇītaṃ  
Yad ajjhagā Sakyamuni samāhito  
na tena dhammena sam’ atthi kiñci.  
idaṃ pi dhamme ratanaṃ paṇītaṃ  
etena saccena suvatthi hotu. || 4 ||



Yam buddhasett̐ho parivaṇṇayī suciṃ  
 samādhim ānantarikaṃ ñam āhu  
 samādhinā tena samo na vijjati  
 idam pi dhamme ratanam paṇītaṃ  
 etena saccena suvatthi hotu. || 5 ||

Ye puggalā at̐tha satam pasatthā  
 cattāri etāni yugāni honti  
 te dakkhiṇeyyā Sugatassa sāvaka  
 etesu dinnāni mahapphalāni.  
 idam pi saṅghe ratanam paṇītaṃ  
 etena saccena suvatthi hotu. || 6 ||

Ye suppayuttā manasā daḥhena  
 nikkāmino Gotama-sāsanamhi  
 te pattipattā amatam vigayha  
 laddhā mudhā nibbutim bhuñjamānā  
 idam pi saṅghe ratanam paṇītaṃ  
 etena saccena suvatthi hotu. || 7 ||

Yath' indakhīlo paṭhavim sito siyā  
 catubbhi vātebhi asampakampiyo  
 tathūpamam sappurisaṃ vadāmi  
 yo ariyasaccāni avecca passati  
 idam pi saṅghe ratanam paṇītaṃ  
 etena saccena suvatthi hotu. || 8 ||

Ye ariya-saccāni vibhāvayanti  
 gambhīra-paṇṇena sudesitāni  
 kiñcāpi te honti bhusappamattā  
 na te bhavam at̐thamam ādiyanti  
 idam pi saṅghe ratanam paṇītaṃ  
 etena saccena suvatthi hotu. || 9 ||

Sahāv' assa dassana-sampadāya  
 tay' assu dhammā jahitā bhavanti  
 sakkāyadiṭṭhi vicikicchitañca  
 sīlabbatam va pi yad atthi kiñci  
 catūh' apāyehi ca vip̐pamutto

cha cābhiṭṭhānāni abhabbo katun  
idam pi saṅghe ratanaṃ paṇītaṃ.  
etena saccena suvatthi hotu. || 10 ||

Kiñcāpi so kammaṃ karoti pāpakaṃ  
kāyena vācā uda cetasā vā  
abhabbo so tassa paṭicchādāya  
abhabbatā diṭṭhapadassa vutto  
idam pi saṅghe ratanaṃ paṇītaṃ  
etena saccena suvatthi hotu. || 11 ||

Vanappagumbe yathā phussitagge  
gimhāna-māse paṭhamasmiṃ gimhe  
tathūpamaṃ dhammavaraṃ adesayī  
nibbāṇagāmiṃ paramaṃ hitāya  
idam pi buddhe ratanaṃ paṇītaṃ  
etena saccena suvatthi hotu. || 12 ||

Varo varaññū varado varāharo  
anuttaro dhammavaraṃ adesayī  
idam pi buddhe ratanaṃ paṇītaṃ  
etena saccena suvatthi hotu. || 13 ||

Khīṇaṃ purāṇaṃ navaṃ n'atthi sambhavaṃ  
virattacittā āyatike bhavasmiṃ  
te khīṇa-bījā avirūḷhicchandā  
nibbanti dhīrā yathāyaṃ padīpo  
idam pi saṅghe ratanaṃ paṇītaṃ  
etena saccena suvatthi hotu. || 14 ||

Yānīdha bhūtāni samāgatāni  
bhum māni vā yāni va antalikkhe  
Tathāgataṃ deva-manussa-pūjitaṃ  
Buddhaṃ namassāma suvatthi hotu. || 15 ||

Yānīdha bhūtāni samāgatāni  
bhum māni vā yāni va antalikkhe  
Tathāgataṃ deva-manussa-pūjitaṃ  
dhammaṃ namassāma suvatthi hotu. || 16 ||

Yānīdha bhūtāni samāgatāni  
 bhum māni vā yāni va antalikkhe  
 Tathāgatam devamanussa-pūjitaṃ  
 saṅghaṃ namassāma suvatthi hotu. || 17 ||

R A T A N A S U T T A M .

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Karāṇīyam atthakusalena  
 yaṃ taṃ santaṃ padaṃ abhisamecca  
 Sakko uju ca sūju ca  
 suvaco c'assa mudu anātimāni. || 1 ||

Santussako ca subhāro ca  
 appakicco ca sallahukavutti  
 santindriyo ca nipako ca  
 appagabbho ca kulesu ananugiddho. || 2 ||

Na ca khuddaṃ samācare kiñci  
 yena viññū pare upavadeyyuṃ  
 sukhino vā khemino hontu  
 sabbe sattā bhavantu sukhitattā. || 4 ||

Ye keci pāṇabhūt' atthi  
 tasā vā thāvarā vā anavasesā  
 dīghā vā ye mahantā vā  
 majjhīmā rassakā aṇukā thūlā. || 4 ||

Diṭṭhā vā ye va adiṭṭhā  
 ye ca dūre vasanti avidūre  
 bhūtā vā sambhavesi vā  
 sabbe sattā bhavantu sukkhitattā. || 5 ||

Na paro paraṃ nikubbetha  
 nātimaññetha katthaci naṃ kiñci  
 byārosanā paṭigha-saññā  
 nāññamaññasa dukkham iccheyya. || 6 ||

Mātā yathā niyaṃ puttaṃ  
 āyusā ekaputtaṃ anurakkhe

evam pi sabbabhūtesu  
mānasam bhāvaye aparimāṇaṃ. || 7 ||

Mettañca sabbalokasmiṃ  
mānasam bhāvaye aparimāṇaṃ  
uddhaṃ adho ca tiriyañca  
asambādhaṃ averaṃ asapattaṃ. || 8 ||

Tiṭṭhaṃ caraṃ nisinno vā  
sayāno vā yāvat' assa vigatamiddho  
etaṃ satim adhiṭṭheyya  
brahmam etaṃ vibhāraṃ idha-m-āhu. || 9 ||

Ditthiñca anupagamma  
silavā dassaṇena sampanno  
kāmesu vineyya gedhaṃ  
nhi jātu gabbhaseyyam punar etīti. || 10 ||

#### KARANĪYAMETTASUTTAM.

Evam me sutam : Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Sāvatthiyaṃ aññataro bhikkhu ahinā datṭho kālaṅkato hoti. Atha kho sambahulā bhikkhū yena Bhagavā ten' upasaṅkamimsu upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad avocum :

‘Idha bhante, Sāvatthiyaṃ aññataro bhikkhu ahinā datṭho kālaṅkato ti.’

“Na ha nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari. Sace hi so bhikkhave bhikkhū cattāri ahirājakulāni mettena cittena phareyya : na hi so, bhikkhave, bhikkhu ahinā datṭho kālaṃ kareyya.”

Katamāni cattāri ahirājakulāni ? Virūpakkaṃ ahirājakulaṃ, Erāpathaṃ ahirājakulaṃ Chabyāputtaṃ ahirājakulaṃ Kaṇhāgotamaṃ ahirājakulaṃ.

Na ha nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari. Sace hi so, bhikkhave, bhikkhu

imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so bhikkhave bhikkhu ahinā daṭṭho kālaṃ kareyya.

Anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettena cittena pharituṃ : attaguttiyā attarakkhāya attaparittāyāti.

Idam avoca Bhagavā. Idam vatvā Sugato athâparam etad avoca satthā :

Virūpakkhehi me mettaṃ, mettaṃ Erāpathehi me  
Chabyāputtehi me mettaṃ, mettaṃ Kaṇhâgotamakehi  
ca. || 1 ||

Apādahehi me mettaṃ, mettaṃ dvipādahehi me  
catuppadehi me mettaṃ mettaṃ bahuppadehi me. || 2 ||

Mā mam apādako hiṃsi, mā maṃ hiṃsi dvipādako  
mā maṃ cattuppado hiṃsi mā maṃ hiṃsi bahuppado. || 3 ||

Sabbe sattā sabbe paṇā sabbe bhūtā ca kevalā  
sabbe bhadrāni passantu, mā kiñci pāpam āgamā || 4 ||

Appamāṇo buddho, appamāṇo dhammo, appamaṇo saṅgho ;  
pamāṇavantāni sīrimsapāni ahivicehikā satapadi uṇṇanā-  
bhisarabū mūsikā.

Katā me rakkhā, katā me parittā, paṭikkamantu bhūtāni,  
so 'haṃ namo Bhagavato namo sattannam sammāsambuddhā-  
naṃ.

#### KHANDHAPARITTAṂ.

Evam me suttaṃ : Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavaṇe Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi : “bhikkhavo” ti, “bhadante” ti. Te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca : “Mettāya, bhikkhave, cetovimuttiyā, āsevitāya, bhāvitāya, bahulikātāya, yānikātāya, vatthukatāya, anuṭṭhitāya paricīṭāya susamāraddhāya ekadasānisamsā paṭikaṅkhā.

Katame ekādasa ?

1) Sukhaṃ supati.

2) sukhaṃ paṭibujjhati.

3) na pāpakaṃ supinaṃ passati.

- 4) manussānam piyo hoti.
- 5) amanussānam piyo hoti.
- 6) devatā rakkhanti.
- 7) nassa aggi vā visaṃ vā satthaṃ vā kamati.
- 8) tuvaṭaṃ cittaṃ samādhīyati.
- 9) mukhavaṇṇo vippasīdati.
- 10) asammūḷho kālaṃ karoti.
- 11) uttarim appaṭivijjhanto brahmalokūpago hoti ti.

Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulikātāya yānikātāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya : ime ekādasānisamsā pātikaṅkhā ti.

Idam avoca Bhagavā : attamanā te bhikkhū Bhagavato bhasitam abhinandunti.

M E T T A S U T T A M .

Pahūta-bhakkho bhavati vippavuttho sakā gharā  
bahū naṃ upajīvanti yo mittānaṃ na dūbhati. || 1 ||

Yaṃ yaṃ janapadaṃ yāti nigāme rājadhāniyo  
sabbattha pūjito hoti yo mittānaṃ na dūbhati. || 2 ||

Nāssa corā pasahanti nātimaññeti khattiyo  
sabbe amitte tarati yo mittānaṃ na dūbhati. || 3 ||

Akkuddho sagharaṃ eti sabhāya paṭinandito  
ñātinaṃ uttamo hoti yo mittānaṃ na dūbhati. || 4 ||

Sakkatvā sakkato hoti garu hoti sagāravo  
vaṇṇa-kitti-bhato hoti yo mittānaṃ na dūbhati. || 5 ||

Pūjako labhate pūjaṃ vandako paṭivandanaṃ  
yaso kittiṇca pappoti yo mittānaṃ na dūbhati. || 6 ||

Aggi yathā pajjalati devatā va virocati  
siriya ajahito hoti yo mittānaṃ na dūbhati. || 7 ||

Gāvo tassa pajāyanti khetto vuttaṃ virūhati  
puttānaṃ phalam asnāti yo mittānaṃ na dūbhati. || 8 ||

Darīto pabbatāto vā rukkhāto patito naro  
cuto patitṭham labhati yo mittānaṃ na dūbhati. || 9 ||

Virūḷhamūlasantānaṃ nigrodham iva māluto  
amittā nāppasahanti yo mittānaṃ na dūbhatīti. || 10 ||

M E T T Ā N I S A M S A M.

Udet' ayaṃ cakkhumā ekarājā  
harissa-vaṇṇo paṭhavippabhāso,  
taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ,  
tay' ajja guttā viharemu divasaṃ. || 1 ||

Ye brāhmaṇā vedagū sabbadhamme  
te me namo te ca maṃ pālayantu,  
Nam' atthu buddhānaṃ, nam' atthu bodhiyā!  
namo vimuttānaṃ, namo vimuttiyā ! || 2 ||

Imaṃ so parittaṃ katvā, moro carati esanā.

Apet' ayaṃ cakkhumā ekarājā  
harissavaṇṇo paṭhavippabhāso,  
taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ  
tay' ajja guttā viharemu rattimaṃ. || 3 ||

Ye brāhmaṇā vedagū sabbadhamme  
te me namo te ca maṃ pālayantu,  
Nam' atthu buddhānaṃ, nam' atthu bodhiyā!  
namo vimuttānaṃ, namo vimuttiyā ! || 4 ||

Imaṃ so parittaṃ katvā, moro vāsaṃ akappayīti.

M O R A P A R I T T A M.

Evam ne sutam : Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ  
viharaṭi, Jetavane Anāthapiṇḍikassa ārūne. Tena kho pana  
samayena Candimā devaputto Rāhunā asurindena gahito  
hoti. Atha kho Candimā devaputto Bhagavantam anussara-  
mano tāyaṃ velāyaṃ imaṃ gātham abhāsi :



‘Namo te Buddha-vīr’ atthu !  
 vippamutto ’si sabbadhi  
 sambādha-paṭipanno ’smi  
 tassa me saraṇaṃ bhavāti.’ || 1 ||

Atha kho Bhagavā Candimaṃ devaputtaṃ ārabba Rāhuṃ  
 asurindaṃ gāthāya ajjhabhāsi.

“Tathāgataṃ arahantaṃ  
 Candimā saraṇaṃ gato  
 Rāhu ! Candaṃ pamuñcassu  
 Buddhā lokānukampakāti.” || 2 ||

Atha kho Rāhu asurindo Candimaṃ devaputtaṃ muñcivā  
 taramānarūpo yena Vepacitti asurindo ten’ upasaṅkami  
 upasaṅkamitvā saṃviggo lomahaṭṭhajāto ekamantaṃ aṭṭhasi  
 ekamantaṃ ṭhitaṃ kho Rāhuṃ asurindaṃ Vepacitti asurindo  
 gāthāya ajjhabhāsi :

“Kin nu santaramāno ’va  
 Rāhu ! Candam pamuñcasi  
 saṃviggarūpo agamma  
 kin nu bhīto ’va tiṭṭhasīti.” || 3 ||

‘Sattadhā me phale muddhā  
 jīvanto na sukhaṃ labhe.  
 Buddhagāthābhigīto ’mhi  
 no ce muñceyya Candiman ti. || 4 ||

CANDAPARITTAṀ.

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ  
 viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana  
 samayena Suriyo devaputto Rāhunā asurindena gahīto hoti.

Atha kho Suriyo devaputto Bhagavantam anussaramāno  
 tāyaṃ velāyaṃ imaṃ gātham abhāsi :

‘Namo te buddha vīr’ atthu !  
 vippamutto ’si sabbadhi  
 sambādhapaṭipanno ’smi  
 tassa me saraṇaṃ bhavāti.’ || 1 ||

Atha kho Bhagavā Suriyaṃ devaputtaṃ ārabhha Rāhuṃ asurindaṃ gāthāya ajjhabhāsi :

“Tathāgataṃ arahantaṃ  
Suriyo saraṇaṃ gato  
Rāhu ! Suriyaṃ pamuñcassu  
Buddhā lokānukampakāti.” || 2 ||

“Yo andhakāre tamasī pabhaṅkaro  
verocano maṇḍalī uggatejo  
mā Rāhu gilī caraṃ antalikkhe  
pajaṃ mama Rāhu pamuñca Suriyaṃ ti.” || 3 ||

Atha kho Rāhu asurindo Suriyaṃ devaputtaṃ — pe —

‘Sattadhā me phale muddhā  
jīvanto na sukhaṃ labhe  
Buddhāgāthābhigito ’mhi :  
no ce muñceyya Suriyaṃ ti.’ || 4 ||

SURIYAPARITTAṃ.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ vibharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi “bhikkhavo” ti, “bhadante” ti. te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca : || 1 ||

“Bhūtapubbaṃ, bhikkhave, devāsura-saṅgāmo samupabbūḷho ahoṣi. Atha kho, bhikkhave, Sakko devānam indo deve Tāvatiṃse āmantesi :

“Sace, mārīsā, devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā mam eva tasmiṃ samaye dhajaggaṃ ullokeyyātha. Mamam hi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyassati. || 2 ||

No ce me dhajaggaṃ ullokeyyātha, atha kho Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo deva-rājassa dhajaggaṃ ullokayataṃ ; yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. || 3 ||

No ce Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha, atha Varuṇassa devarājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggaṃ ullokayatam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā so pahīyissati. ||4||

No ce Varuṇassa devarājassa dhajaggaṃ ullokeyyātha, atha Īsānassa devarājassa dhajaggaṃ ullokeyyātha. Īsānassa hi vo devarājassa dhajaggaṃ ullokayatam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā so pahīyissati. ||5||

Tam kho pana bhikkhave Sakkassa vā devānaṃ indassa dhajaggaṃ ullokayatam : Pajāpatissa vā devānaṃ rājassa dhajaggaṃ ullokayatam : Varuṇassa vā devarājassa dhajaggaṃ ullokayatam : Īsānassa vā devarājassa dhajaggaṃ ullokayatam : yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā so pahīyetha pi no pahīyetha. ||6||

Tam kissa hetu ?

“Sakko, bhikkhave, devānaṃ indo avītarāgo avītadoso avītamoho bhīrucchambhi uttrāsi phalāyīti.” ||7||

Ahañca kho bhikkhave evaṃ vadāmi : “Sace tumbhākam, bhikkhave, araṇṇāgatānaṃ vā rukkhamaṇāgatānaṃ vā suṇṇāgāratānaṃ vā uppajjeyya bhayaṃ vā chambhitattam vā lomahaṃso vā maṃ eva tasmim samaye anussareyyātha :

Iti pi so Bhagavā arahaṃ sammā-sambuddho vijja-carāṇa-sampanno sugato lokavidū anuttaro purisadamma-sārathi satthā devamanussānaṃ buddho Bhagavā ti. ||8||

Mamaṃ hi vo bhikkhave anussaratam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso pahīyissati.

No ce maṃ anussareyyātha atha dhammaṃ anussareyyātha : Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattam veditabbo viññuhīti. Dhammaṃ hi vo bhikkhave anussaratam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā so pahīyissati. ||9||

No ce dhammaṃ anussareyyātha atha saṅghaṃ anussareyyātha. Supaṭipanno Bhagavato sāvaka-saṅgho, ujupaṭipanno Bhagavato sāvaka-saṅgho, nāyapaṭipanno Bhagavato sāvaka-saṅgho, sāmīcīpaṭipanno Bhagavato sāvaka-saṅgho ; yadidaṃ cattāri purisayugāni atṭha purisapuggalā esa sāva-

kaśaṅgho : āhuneyyo pāhuṇeyyo dakkhiṇeyyo añjalikaraṇīyo  
anuttaraṃ puñña-khettaṃ lokassāti.

Saṅghaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati  
bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahī-  
yissati. || 10 ||

Taṃ kissa hetu ?

Tathāgato hi, bhikkhave, arahaṃ sammāsambuddho  
vītarāgo vītadoso vītamoho abhīru acchambhi anutrasī  
aphalāyīti. || 11 ||

Idaṃ avoca Bhagavā idaṃ vatvāna Sugato athâparam  
etad avoca satthā :

“Araññe rukkhā mūlevā suññagārevā bhikkhavo  
anussaretha sambuddhaṃ bhayaṃ tumhākaṃ no siyā.” || 1 ||

“No ce Buddhaṃ sareyyātha lokajettaṃ narāsabhaṃ :  
atha dhammaṃ sareyyātha niyyānikaṃ sudesitaṃ.” || 2 ||

“No ce Dhammaṃ sareyyātha niyyānikaṃ sudesitaṃ  
atha saṅghaṃ sareyyātha puññakkhettaṃ anuttaraṃ.” || 3 ||

“Evaṃ Buddhaṃ sarantānaṃ dhammaṃ saṅghaṇca  
bhikkhavo  
bhayaṃ vā chambhitattaṃ vā lomahaṃso na hessa-  
tīti.” || 4 ||

DHAJAGGA PARITTAṃ.

Evaṃ me sutam : Ekaṃ samayaṃ Bhagavā Rājagahe  
viharaṭi Veḷuvaṇe Kalandakanivāpe. Tena kho pana sama-  
yena āyasmā Mahākassapo pīpphaliguhāyaṃ viharati,  
ābādhiko dukkhito bālāhagilāno. Atha kho Bhagavā sāyaṇ-  
hasamayaṃ patisallāṇā vuṭṭhito, yen' āyasmā Mahākassapo  
ten' upasaṅkami upasaṅkamitvā paññatte āsane nisīdi.  
Nisajja kho Bhagavā āyasmantaṃ Mahākassapaṃ etad  
avoca :

“Kacci te Kassapa khamanīyaṃ, kacci yāpanīyaṃ, kacci  
dukkhāvedanā paṭikkamanti no abhikkamanti. Paṭikkamo  
'sānaṃ paññāya ti no abhikkamo ” ti.

‘Na me, bhante, khamanīyaṃ na yāpanīyaṃ bālā me dukkhāvedanā abhikkamanti no paṭikkamanti. Abhikkamo ’sānaṃ paññāyati no paṭikkamo ti.

“Satt’ ime, Kassapa, bojjhaṅgā mayā sammād-akkhātā bhāvitā bahulikā abhiññāya sambodhāya nibbāṇāya saṃvattanti.

1) Satisambojjhaṅgo kho, Kassapa, mayā sammād-akkhāto bhāvito bahulikato abhiññāya sambodhāya nibbāṇāya saṃvattati.

2) Dhammavicayasambojjhaṅgo — pe — nibbāṇāya saṃvattati.

3) Viriyasambojjhaṅgo — pe — nibbāṇāya saṃvattati.

4) Pītisambojjhaṅgo — pe — nibbāṇāya saṃvattati.

5) Passaddhisambojjhaṅgo — pe — nibbāṇāya saṃvattati.

6) Samādhisambojjhaṅgo — pe — nibbāṇāya saṃvattati.

7) Upekkhasambojjhaṅgo — pe — nibbāṇāya saṃvattati.

Ime kho Kassapa satta bojjhaṅgā mayā sammādakkhātā bhāvitā bahulikā abhiññāya sambodhāya nibbāṇāya saṃvattantīti.

‘Taggha, Bhagava, bojjhaṅgā, taggha, Sugata, bojjhaṅgā ti.’

Idam avoca Bhagavā :—attamano āyasmā Mahākassapo Bhagavato bhāsitaṃ abhinandi.

Vuṭṭhāhi cāyasmā Mahākassapo tamhā ābādhaṃ tatha pahīno cāyasmato Mahākassapassa so ābādho ahoṣīti.

MAHĀKASSAPATTHERABOJJHAṄGAṃ.

The *Mahāmoggallānatthera bojjhaṅgaṃ* and the *Mahācundatthera bojjhaṅgaṃ* agree with the preceding sutta in all but the name.

Evam me sutam : Ekam samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando ābādhiko hoti dukkhito bālhagilāno. Atha kho āyasmā Ānando yena Bhagavā ten’ upasaṃkami upasaṃkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etad avoca :

Āyasmā, bhante, Girimānando ābādhiko dukkhito bāḷhagilāno. Sādhū bhante Bhagavā; yen' āyasmā Girimānando ten' upasaṅkamatū anukampam upādāyāti.

Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno upasaṅkamitvā dasa saññā bhāseyyāsi. Tānaṃ kho paṇ' etaṃ vijjati yaṃ Girimānandassa bhikkhuno dasa saññā sutvā so ābādhō tñānaso paṭippassambheyya.

Katame dasa saññā?

“Aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhiratī saññā, sabbasaṅkhāresu aniccasaññā, ānāpānasatī.”

Katamā ca Ānanda aniccasaññā?

“Idh' Ānanda bhikkhu, araññagato vā rukkhamūlagato vā suññāgārāgato vā itī paṭisaṅcikkhati:—

Rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ ti. Iti imesu pañcas' upādānakkhandhesu aniccānupassī viharatī. Ayam vuccat' Ānanda aniccasaññā. || 1 ||

Katamā ca Ānanda anattasaññā?

Idh' Ānanda — pe — paṭisaṅcikkhati:—

Cakkhum anattā, rūpaṃ anattā, sotam anattā, jivhā anattā, rasā anattā, kāyo anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā ti.

Iti ime chasu ajjhattika-bāhiresu āyatanesu anattānupassī viharatī. Ayam vuccat' Ānanda anattasaññā. || 2 ||

Katamā ca Ānanda asubhasaññā? Idh' Ānanda bhikkhu imam eva kāyaṃ uddham pādatalā, adho kesamatthakā tacapariyantam pūram nānappakāssa asucino paccavekkhati.

Atthi imasmim kāye: kesā — pe — matthaluṅgaṇa ti. (See page 82).

Iti imasmim kāye asubhānupassī viharatī. Ayam vuccat' Ānanda asubhasaññā. || 3 ||

Katamā ca Ānanda ādīnavasaññā? Idh' Ānanda — pe — paṭisaṅcikkhati.



Bahu dukkho kho ayaṃ kāyo, bahu ādīnavo iti imasmiṃ kāye vividhā ābādhā uppajjanti seyyathīdaṃ :—

Cakkhurogo, sotarogo, ghānarogo, jivhārogo, kāyarogo, sīsarogo, kaṇṇarogo, mukharogo, dantarogo, kāso, sāso, pināso, dāho, jaro, kucchirogo, mucchā, pakkhandikā, sūlo, visūcikā, kuṭṭhaṃ, gaṇḍo, kilāso, soso, apamāro, daddu, kaṇḍu, kacchura-khasā, vitacchikā, lohitaṃ, pittaṃ, madhumeho, aṃsā, piḷakā, bhagandalā, pitta-samutṭhānā-ābādhā, semha-samutṭhānā-ābādhā, vāta-samutṭhānā-ābādhā, sannipātikā-ābādhā, utu-vipariṇāmajā-ābādhā, visama-parihārajā-ābādhā, opākā-ābādhā, kamnavipākā-ābādhā, sītaṃ, uṇhaṃ, jighacchā, pipāsā, uccāro, passāvo.

Iti imasmiṃ kāye ādīnavānupassī viharati. Ayaṃ vuccat' Ānanda, ādīnavasaññā. || 4 ||

Katamā ca Ānanda pahānasaññā? Idh' Ānanda bhikkhu uppannaṃ kāma-vitakkaṃ nādhivāseti pajahati, vinodeti byantikaṃ anabhāvaṃ gameti.

Uppannaṃ byāpādavitakkaṃ nādhivāseti pajahati vinodeti byantikaṃ anabhāvaṃ gameti.

Uppannaṃ vihiṃsāvitakkaṃ nādhivāseti pajahati vinodeti byantikaṃ anabhāvaṃ gameti.

Uppannaṃ uppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantikaṃ anabhāvaṃ gameti.

Ayaṃ vuccat' Ānanda pahānasaññā. || 5 ||

Katamā c' Ānanda virāgasaññā?

Idh' Ānanda bhikkhu — pe — paṭisañcikkhati.

Etam santam etam paṇītaṃ yadidaṃ sabbasaṅkhārāsamatho sabbūpadhi paṭinissago taṇhakkhaya virāgo nibbāṇaṃ ti.

Ayaṃ vuccat' Ānanda virāgasaññā. || 6 ||

Katamā ca Ānanda nirodhasaññā?

Idh' Ānanda bhikkhu — pe — paṭisañcikkhati :

Etam santam etam paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhi paṭinissaggo taṇhakkhaya nirodho nibbāṇaṃ ti.

Ayaṃ vuccat' Ānanda nirodhasaññā. || 7 ||



Katamā e' Ānanda sabbaloke anabhiratisaññā ?

Idh' Ānanda bhikkhu ye loka upāyupādānā cetaso adhiṭṭhānābhinivesānusayā te pajahanto viramati na upadiyanto. Ayaṃ vuccat' Ānanda sabba loka anabhirati saññā. ||8||

Katamā e' Ānanda sabbasaṅkhāresu aniccasaññā ?

Idh' Ānanda bhikkhu sabbasaṅkhāresu aṭṭhiyati harāyati jigucchati. Ayaṃ vuccat' Ānanda sabbasaṅkhāresu anicca-saññā. ||9||

Katamā e' Ānanda ānāpānasati ?

Idh' Ānanda bhikkhu araṇṇagato vā rukkhamaḷagato vā suṇṇagāragato vā nīṣidati pallaṅkaṃ ābhujitvā ujum kayam paṇidhāya parimukkhaṃ satim upaṭṭhapetvā so sato vā assasati sato passasati :

Dīghaṃ vā assasanto dīghaṃ assasāṃmīti pajānāti.

Dīghaṃ vā passanto dīghaṃ passasāṃmīti pajānāti.

Rassaṃ vā assasanto rassaṃ assasāṃmīti pajānāti.

Rassaṃ vā passasanto rassaṃ passasāṃmīti pajānāti.

Sabbakāyaṃ paṭisaṃvedī assasissāṃmīti sikkhati.

Sabbakāyaṃ paṭisaṃvedī passasissāṃmīti sikkhati.

Passambhayaṃ kāyasaṅkhāraṃ assasissāṃmīti sikkhati.

Passambhayaṃ kāyasaṅkhāraṃ passasissāṃmīti sikkhati.

Pīti-paṭisaṃvedī assasissāṃmīti sikkhati.

Pīti-paṭisaṃvedī passasissāṃmīti sikkhati.

Sukha-paṭisaṃvedī assasissāṃmīti sikkhati.

Sukha-paṭisaṃvedī passasissāṃmīti sikkhati.

Citta-saṅkhāra-paṭisaṃvedī assasissāṃmīti sikkhati.

Citta-saṅkhāra-paṭisaṃvedī passasissāṃmīti sikkhati.

Passambhayaṃ cittasaṅkhāraṃ assasissāṃmīti sikkhati.

Passambhayaṃ cittasaṅkhāraṃ passasissāṃmīti sikkhati.

Citta-paṭisaṃvedī assasissāṃmīti sikkhati.

Citta-paṭisaṃvedī passasissāṃmīti sikkhati.

Abhippamodayaṃ cittaṃ assasissāṃmīti sikkhati.

Abhippamodayaṃ cittaṃ passasissāṃmīti sikkhati.

Samādāyaṃ cittaṃ assasissāmīti sikkhati.  
Samādāyaṃ cittaṃ passasissāmīti sikkhati.

Vimocayaṃ cittaṃ assasissāmīti sikkhati.  
Vimocayaṃ cittaṃ passasissāmīti sikkhati.

Aniccānupassī assasissāmīti sikkhati.  
Aniccānupassī passasissāmīti sikkhati.

Virāgānupassī assasissāmīti sikkhati.  
Virāgānupassī passasissāmīti sikkhati.

Nirodhānupassī assasissāmīti sikkhati.  
Nirodhānupassī passasissāmīti sikkhati.

Paṭinissaggānupassī assasissāmīti sikkhati.  
Paṭinissaggānupassī passasissāmīti sikkhati.—

Ayaṃ vuccat' Ānanda ānāpānāsati. || 10 ||

Sace kho tvaṃ Ānanda Girimānandassa bhikkhum imā  
dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyyāti.

Atha kho āyasmā Ānando Bhagavato santike imā dasa  
saññā uggahetvā: yen' āyasmā Girimānando ten' upasaṅkami  
upasaṅkamitvā āyasmato Girimānandassa imā dasa saññā  
abhāsi.

Atha kho āyasmato Girimānadassa imā dasa saññā sutvā  
so ābādho ṭhanaso paṭippassambhi.

Vuṭṭhāhi cāyasmā Girimānando tamhā ābādhā tathā  
pahīno ca panāyasmato Girimānandassa so ābādho ahoṣīti.

GIRIMĀNANDASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-  
SAMBUDDHASSA.

Evam me sutam: Ekaṃ samayaṃ Bhagavā Rājagahe  
viharati Gijjhakūṭe pabbate. Atha kho cattāro mahārājā  
mahatīyā ca Yakkha-senāya mahatīyā ca Gandhabba-senāya  
mahatīyā ca Kumbhaṇḍa-senāya mahatīyā ca Nāga-senāya  
catuddisaṃ rakkhaṃ ṭhapetvā catuddisaṃ gumbaṃ ṭhapetvā  
catuddisaṃ āvaraṇaṃ ṭhapetvā abhikkantāya rattiyā abhik-

kantavaṇṇā kevalakappam Gijjhakūṭam obhāsetvā: yena Bhagavā ten' upasaṅkamimsu: upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdimsu. || 1 ||

Te.pi kho Yakkhā app' ekacce Bhagavantam abhivādetvā ekamantaṃ nisīdimsu; app' ekacce yena Bhagavatā saddhim sammodimsu sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu; app' ekacce yena Bhagavā ten' añjalim paṇāmetvā ekamantaṃ nisīdimsu; app' ekacce nāma gottam sūvetvā ekamantaṃ nisīdimsu; app' ekacce tuṇhībhūtā ekamantaṃ nisīdimsu. || 2 ||

Ekamantaṃ nisinnō kho Vessavaṇṇo mahārājā Bhagavantam etad avoca:—

Santi hi, bhante, ulārā Yakkhā Bhagavato appasannā: santi hi, bhante, ulārā Yakkhā Bhagavato pasannā: santi hi, bhante, majjhimā Yakkhā appasannā: santi hi, bhante, majjhimā Yakkhā pasannā: santi hi, bhante, nīcā Yakkhā Bhagavato appasannā: santi hi, bhante, nīcā Yakkhā Bhagavato pasannā. || 3 ||

Yebhuyyena kho pana bhante Yakkhā appasannā yeva Bhagavato tam kissa hetu?

“Bhagavā hi, bhante, pāṇātipātā veramaṇīyā dhammaṃ deseti; adinnādāna veramaṇīyā dhammaṃ deseti; kāmesu micchācārā veramaṇīyā dhammaṃ deseti; musāvādā veramaṇīyā dhammaṃ deseti; surāmerayamajja-pamādatṭhānā veramaṇīyā dhammaṃ deseti.” || 4 ||

“Yebhuyyena kho pana, bhante, Yakkhā appaṭiviratā yeva pāṇātipātā, appaṭiviratā adinnādānā, appaṭiviratā kāmesu micchācārā, appaṭiviratā musāvādā, appaṭiviratā surāmerayamajjapamādatṭhānā, tesam taṃ hoti appiyaṃ amanāpam.” || 5 ||

“Santi hi bhante Bhagavato sāvakā araṇṇe vanapanthāni panthāni senāsanaṇi paṭisevanti appasaddāni appanigghosāni vijanavātāni manussa-rahaseyyakāni paṭisallaṇa-sāruppani:

Tattha santi ulārā Yakkhā nivāsino, ye imasmim Bhagavato pāvacane appasannā. Tesam pasādīya uggaṇhātu, bhante, Bhagavā Āṭanāṭiyaṃ rakkhaṃ bhikkhūnaṃ, bhikkhunīnaṃ, upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāyāti.” Adhivāsesi Bhagavā tuṇhībhāvena. Atha

kho Vessavaṇo mahārājā Bhagavato adbhivāsanam veditvā  
tāyaṃ velāyaṃ imaṃ Āṭānāṭiyaṃ rakkhaṃ abhāsi : || 6 ||

Vipassissa nam' atthu cakkhumantassa sirīmato !

Sikkhissa pi nam' atthu sabba-bhūtānukampino ! || 1 ||

Vessabhussa nam' atthu nahātakassa tapassino !

Nam' atthu Kakusandhassa Māra-senā-pamaddino ! || 2 ||

Koṇāgamaṇassa nam' atthu brāhmaṇassa vusīmato !

Kassapassa nam' atthu vippamuttassa sabbadhe ! || 3 ||

Angīrasassa nam' atthu Sakyaputtassa sirīmato !

Yo imaṃ dhammaṃ adesesi sabba-dukkha paṇ udānaṃ ! || 4 ||

Ye cāpi nibbutā loke yathābhūtaṃ vipassisum

Te janā apisunā ca mahantā vītasāradā

Hitam devamanussānaṃ yaṃ namassanti Gotamaṃ

Vijjācaraṇa-sampannaṃ mahantaṃ vītasāradaṃ. || 5 ||

Yato uggacchati suriyo ādicco maṇḍalī mahā,

Yassa c'uggacchamānassa samvarī pi nirujjhati,

Yassa c'uggate suriye divaso ti pavuccati. || 6 ||

Rahado pi tattha gambhīro samuddo saritodako

Evam taṃ tattha jānanti samuddo saritodako

Ito sa purimā disā iti naṃ ācikkhati jano. || 7 ||

Yaṃ disaṃ abhipāleti mahārājā yassasī so

Gandhabbānaṃ adhipāti Dhataratṭho iti nāmaso

Ramati naccagītehi Gandhabbehi purakkhato. || 8 ||

Puttā pi tassa bahavo eka nāmā ti me sutam

Asītim dasa eko ca Indanāmā mahabballā. || 9 ||

Te ca pi Buddhaṃ disvāna Buddhaṃ ādiccabandhunaṃ

Dūrato va namassanti mahantaṃ vītasāradaṃ. || 10 ||

Namo te purisājānā ! namo te puris' uttama !

Kusalena samekkhesi amanussā pi taṃ vandanti !

Sutam n'etaṃ abhiṇhaso tasmā evaṃ vademase. || 11 ||

Jinaṃ vandatha Gotamaṃ ! jinaṃ vandāma Gotamaṃ,

Vijjācaraṇasampannaṃ Buddhaṃ vandāma Gotamaṃ ! || 12 ||

Yena Petā pavuccanti pisunā piṭṭhimamsikā

Pāṇātipātino luddā corā nekatikā janā. || 13 ||

Ito sā dakkhiṇā disā iti naṃ ācikkhati jano  
 Yaṃ disaṃ abhipāleti mahārājā yasassiso  
 Kumbhaṇḍāṇaṃ adhipati Viruḷho iti nāma so  
 Ramati naccagītehi Kumbhaṇḍehi pur' akkhāto. || 14 ||

Puttā pi tassa bahavo eka nāmā ti me sutam  
 Asītiṃ dasa eko ca Indanāmā mahabbalā || 15 ||

Te ca pi Buddham disvāna Buddham ādicca bandhunaṃ  
 Dūrato va namassanti mahantaṃ vītasāraḍaṃ. || 16 ||

Namo te purisājaṇṇa ! namo te puris' uttama !  
 Kusalena samekkhasi amanussā pi taṃ vandanti !  
 Sutaṃ n' etaṃ abhiṇhaso tasmā evaṃ vandemase. || 17 ||

Jinaṃ vandatha Gotamaṃ, jinaṃ vandama Gotamaṃ,  
 Vijjācaraṇasampannaṃ Buddham vandama Gotamaṃ ! || 18 ||

Yatha c' uggacchati suriyo ādicco maṇḍalī mahā  
 Yassa c' uggacchamānassa divaso pi nirujjhati  
 Yassa coggate suriye saṃvarīti pavuccati  
 Rahado pi tattha gambhīro samuddo saritodako  
 Evaṃ taṃ tattha jānanti samuddo saritodako. || 19 ||

Ito sā pacchimā disā iti naṃ ācikkhati jano  
 Yaṃ disaṃ abhipāleti mahārājā yasassī so  
 Nāgānaṃ ca adhipati Virūpakkho iti nāmaso  
 Ramati naccagītehi Nāgehi purākkhato. || 20 ||

Puttā pi tassa bahavo eka nāmā ti me sutam  
 Asītiṃ dasa eko ca Indanāmā mahabbalā. || 21 ||

Te cāpi Buddham disvāna Buddham ādiccabandhunaṃ  
 Dūrato va namassanti mahantaṃ vītasāraḍaṃ. || 22 ||

Namo te purisājaṇṇa, namo te puris' uttama  
 Kusalena samekkhasi amanussā pi taṃ vandanti  
 Sutaṃ n' etaṃ abhiṇhaso tasmā evaṃ vandemase ! || 23 ||

Jinaṃ vandatha Gotamaṃ ! jinaṃ vandāma Gotamaṃ  
 Vijjācaraṇasampannaṃ Buddham vandāma Gotamaṃ !  
 Yena Uttara-kurūrammā Mahāmerū Sudassano  
 Manussā tattha jāyanti amamā apariggahā. || 24 ||

Na te bijam pavapanti na pi nīyanti nangalā  
Akaṭṭha-pākimam sāliṃ paribhuñjanti mānussā. ||25||

Akaṇam athusam suddham sugandham taṇḍulapphalam  
Tuṇḍikīre pacitvāna tato bhuñjanti bhojanam. ||26||

Gāviṃ ekakhuram katvā anuyanti diso disam  
Pasum ekakhuram katvā anuyanti diso disam  
Itthi vā vāhanam katvā anuyanti diso disam  
Purisavāhanam katvā anuyanti diso disam  
Kumārīvāhanam katvā anuyanti disa disam  
Kumāravāhanam katvā anuyanti diso disam. ||27||

Te yāne abhirūhitvā sabbādisā anupariyanti pacārā tassa  
rājino

Hatthi-yānam assa-yānam dibba-yānam upaṭṭhitam  
Pāsādā sivikā c' eva mahārajassa yassasī so  
Tassa ca nagarā āhu antalikkhe sumāpitā  
Āṭānāta Kusināṭa Parakusināṭa Nāṭapuriyā Parakusita-  
nāṭa. ||28||

Uttarena Kupīvanto Janogham aparena ca  
Navanavatiyo Ambara-ambaravatiyo Ālakamandā nāma  
rājadhānī. ||29||

Kuverassa kho pana, mārisa, mahārajassa Visānā nāma  
rājadhānī

Tasmā Kuvero mahārājā Vessavaṇo ti pavuccati. ||30||

Pacessanto pakāsentī Tatolā Tattalā Tatotalā  
Ojasi Tejasi Tatojasi Sārorājā Ariṭṭho Nemi  
Rahado pi tattha Dharaṇī nāma yato meghā pavassanti  
Vassā yato patāyanti sabbāpi tattha Bhagalavati nāma  
Yattha Yakkhā payirupāsanti. ||31||

Tattha niccaphalā rukkhā nāmā dijagaṇāyutā  
Mayura-koṇcābhi rudā-kokilādīhi vaggūbhi  
Jīvam-jīvaka sadd' ettha, atho oṭṭhāva-cittakā  
Kukutthakā kulīrakā vane pokkharasātakā. ||32||

Sukasālika-sadd' ettha, daṇḍamāṇavakāni ca  
Sobhati sabbakālam sa Kuvera-nalinī sadā. ||33||



Ito sā uttarā disā iti naṃ ācikkhati jano,  
 Yaṃ disaṃ abhipāleti mahārājā yasassī so  
 Yakkhānaṃ adhipati Kuvero iti nāmaso  
 Ramati nacca-gītehi Yakkhehi pur' akkhāto. ||34||

Puttā pi tassa bahavo eka nāmā ti me sutāṃ  
 Asītiṃ dasa eko ca Inda nāmā mahabballā. ||35||

Te cāpi Buddhaṃ disvāna Buddhaṃ ādicca bandhunaṃ  
 Dūrato va namassanti mahantaṃ vītasāraḍaṃ. ||36||

Namo te puris' ājañña, namo te puris' uttama  
 Kusalena samekkhasi amanussa pi taṃ vandanti  
 Sutaṃ n' etaṃ abhiñhaso : tasmā evaṃ vandemase ! ||37||

Jinaṃ vandatha Gotamaṃ ! Jinaṃ vandāma Gotamaṃ !  
 Vijjācaraṇa-sampannaṃ Buddhaṃ vandāma Gotamaṃ ! ||38||

Ayaṃ kho sā, mārisa, Āṭanāṭiyā rakkhā, bhikkhunaṃ  
 bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā, rakkhāya,  
 avihiṃsāya, phāsu viharāyā ti. ||7||

Yassa kassaci, mārisa, bhikkhussa vā bhikkhuniyā vā  
 upāsakassa vā upāsikāya vā : ayaṃ Āṭanāṭiyā rakkhā sugga-  
 hitā bhavissati samattā pariyāputā tañce amanusso Yakkho vā  
 Yakkhiṇī vā Yakkhapotako vā Yakkhapotikā vā Yakkha-  
 mahāmatto vā Yakkhapārisajjo vā Yakkhapacāro vā ||8||

Gandhabbo vā Gandhabbī vā — pe — ||9||

Kumbhaṇḍo vā Kumbhaṇḍī vā — pe — ||10||

Nāgo vā Nāgīnī vā — pe — ||11||

paduṭṭhacitto gacchantā vā anugaccheyya tṭhitaṃ vā  
 upatitṭheyya, nisinnaṃ vā upanīsideyya, nipannaṃ vā  
 upanipajjeyya. ||12||

Naṃ eso, mārisa, amanusso labheyya gāmesu vā nigamesu  
 vā sakkāraṃ vā garukāraṃ vā.

Naṃ eso, mārisa, amanusso labheyya Ālakamandāya rāja-  
 dhāniyā vatthum vā vasaṃ vā.

Naṃ eso, mārisa, amanusso labheyya Yakkhānaṃ samitiṃ  
 gantum. ||13||

Api ssu naṃ, mārisa, amanussā anavayhaṃ pi naṃ  
 kareyyum avivayhaṃ. Api ssu naṃ, mārisa, amanussā atṭāhi



pi paripuṇṇāhi paribhāsāhi paribhāseyyuṃ. Api ssu naṃ, mārisa, amanussā rittam pi pattam sise nikkujjeyyuṃ. Api ssu naṃ, mārisa, amanussā sattadhā pi assa muddham phāleyyuṃ. || 14 ||

Santi hi, mārisa, amanussā, caṇḍā, ruddā, rabhasā, te n' eva mahārājānaṃ ādiyanti; na mahārājānaṃ purisakānaṃ ādiyanti; na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti. Te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti, seyyathāpi mārisa, || 15 ||

“rañño Māgadhassa vijite corā : te n' eva rañño Māgadhassa ādiyanti; na rañño Māgadhassa purisakānaṃ ādiyanti; na rañño Māgadhassa purisakānaṃ ādiyanti. Te kho te, mārisa, mahācorā pi rañño Māgadhassa avaruddhā nāma vuccanti. Evam eva kho, mārisa, santi hi amanussā caṇḍā, ruddā, rabhasā : te n' eva mahārājānaṃ ādiyanti; na mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti. Te kho 'te, mārisa, amanussā avaruddhā nāma vuccanti. || 16 ||

Yo hi koci, mārisa, amanusso Yakkho vā Yakkhinī — pe — || 17 ||

Gandhabbo vā Gandhabbī — pe — || 18 ||

Kumbhaṇḍo vā Kumbhandī — pe — || 19 ||

Nāgo vā Nāgīnī vā — pe — || 20 ||

paduṭṭhacitto bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ vā upāsikānaṃ vā gacchantam vā anugaccheyya, ṭhitam vā upatitṭheyya, nisinnaṃ vā upanisīdeyya, nipannaṃ vā upanipajjeyya, imesaṃ Yakkhānaṃ Mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ upajjhāpetabbaṃ vikkanditabbaṃ viravītabbaṃ : || 21 ||

Ayaṃ Yakkho gaṇhāti, ayaṃ Yakkho āvisati, ayaṃ Yakkho heṭheti, ayaṃ Yakkho himsati, ayaṃ Yakkho vihimsati, ayaṃ Yakkho na muñcatīti. || 22 ||

Katamesaṃ Yakkhānaṃ Mahāyakkhānaṃ senā-patīnaṃ, mahā-senā-patīnaṃ ?

Indo Somo Varuṇo ca Bhāradvājo Pajāpati

Cando Kāmasetṭho ca Kinnughaṇḍu Nighaṇḍu ca

Panādo Opamañño ca Devasūto ca Mātali

Cittaseno ca Gandhabbo Naḷarājā Janesabho  
 Sātāgiro Hemavato Puṇṇako Karatiyo Guḷo  
 Sīvako Mucalindo ca Vessāmitto Yugandharo  
 Gopālo Suppagedho ca Hirī Nettī ca Mandiyo  
 Pañcālacaṇḍo Ālavako Pajjuno Sumano Sumukho  
 Dadhimukho Maṇi Mānicaro Dīgho Atho Serissako  
 sahā. ||23||

Imesaṃ Yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahā-  
 senāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ  
 Ayaṃ Yakkho gaṇhāti — pe — na muñcatīti. ||24||

Ayaṃ kho sā, mārisa, Āṭānāṭiyā rakkhā bhikkhunaṃ  
 bhikkhunaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya  
 avihiṃsāya phāsuviḥārāyāti. ||25||

Handa ca' dāni mayaṃ mārisa gacchāma bahukiccā mayaṃ  
 bahukaraṇīyāti. ||26||

Yassa dāni tumhe mahārājāno kālaṃ maññathāti. ||27||

Atha kho cattāro mahārājāno utṭhāyāsanaṃ, Bhagavantaṃ  
 abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyimsu. ||28||

Te pi kho Yakkhā utṭhāyāsanaṃ app ekacce Bhagavantaṃ  
 abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyimsu.

App' ekacce Bhagavatā saddhiṃ sammodimsu sammodanī-  
 yaṃ kathaṃ sārāṇīyaṃ vītisāretvā tath ev' antaradhāyimsu.

App' ekacce yena Bhagavā, ten' añjaliṃ paṇāmetvā tatth'  
 ev' antaradhāyimsu.

App' ekacce nāma gottaṃ sāvetvā tatth' ev' antaradhāyimsu.

App' ekacce tuṇhībhūtā tatth' ev' antaradhāyimsūti. ||29||

“Uggaṇhātha, bhikkhave, Āṭānāṭiyaṃ rakkhaṃ ! Pariyā-  
 puṇātha, bhikkhave Āṭānāṭiyaṃ rakkhaṃ ! Dhāretha, bhi-  
 kkhave, Āṭānāṭiyaṃ rakkhaṃ ! Atthasamhitāya, bhikkhave,  
 Āṭānāṭiyā rakkha bhikkhūnaṃ bhikkhunaṃ upāsakānaṃ  
 upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsu viḥārāyāti.

Idaṃ avoca Bhagavā : attamanā te bhikkhū Bhagavato  
 bhāsitaṃ abhinandun ti. ||30||

## NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evam me sutam : Ekam samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantese : || 1 ||

“Dve 'me, bhikkhave, antā pabbajitena na sevitabbā. Katame dve?

‘Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito ; yo cāyaṃ atta-kilamathānuyogodukkho anariyo anattasaṃhito;—ete kho bhikkhave ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya samvattati.’ || 2 ||

Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya samvattati ?

“Ayaṃ eva ariyo atthaṅgiko maggo, seyyathīdam : Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāñjīvo sammāvāyāmo, sammāsaṭi, sammāsamādhi. || 3 ||

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya samvattati. || 3 ||

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ : jāti pi dukkhā, jarā pi dukkhā, vyādhī pi dukkhā, maraṇaṃ pi dukkhaṃ, appiyeḥi sampayogo dukkho, piyeḥi vippayogo dukkho, yaṃ pi icchaṃ na labhati taṃ pi dukkhaṃ—saṅkhittena pañc' upādānakkhandhā dukkhā. || 4 ||

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ : yāyaṃ taṇhā ponobbhavikā nandī-rāga-sahagatā tatra tatrābhinandini, seyyathīdam : Kāmatāṇhā, bhavataṇhā, vibhavataṇha. || 5 ||

Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ, yo tassa yeva taṇhāya asesavirāga-nirodho cāgo paṭinissago mutti anālayo. || 6 ||

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccam.

Ayaṃ eva ariyo atthaṅgiko maggo : seyyathidaṃ sammādiṭṭhi — pe — sammāsamādhī. ||7||

Idaṃ dukkhaṃ ariyasaccan ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum upapādi, nāṇaṃ upapādi, paññā upapādi, vijjā upapādi, aloko upapādi. ||8||

Taṃ kho pan' idaṃ dukkhaṃ ariyasaccam pariññeyan ti me, bhikkhave, pubbe ananussutesu dhammesu — pe — pariññātan ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum upapādi, nāṇaṃ upapādi, paññā upapādi, vijjā upapādi, aloko upapādi. ||9||

Idaṃ dukkhasamudayaṃ ariyasaccam ti me, bhikkhave, — pe — aloko upapādi. ||10||

Taṃ kho pan' idaṃ dukkhasamudayaṃ ariyasaccam pahātabban ti me bhikkhave — pe — pahānan ti me bhikkhave — pe — āloko upapādi. ||11||

Idaṃ dukkhanirodhaṃ ariyasaccam ti me bhikkhave — pe — āloko upapādi. ||12||

Taṃ kho pan' idaṃ dukkhanirodhaṃ ariyasaccam sacchikatabban ti me bhikkhave, — la — sacchikatan ti me, bhikkhave, — pe — āloko upapādi. ||13||

Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan ti me, bhikkhave, — pe — āloko upapādi. ||14||

Taṃ kho pan' idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan bhāvetabban ti me, bhikkhave, — pe — bhāvitan ti me, bhikkhave, — pe — āloko upapādi. ||15||

Yāva kīvañca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ ti-parivaṭṭaṃ dvādasā-kāraṃ yathābhūtaṃ nāṇadassanaṃ na suvisuddhaṃ ahosi : n'eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake, sassamaṇabrāhmaṇiṇiṇi pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsim. ||16||

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ nāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṇiṇi pajāya sadevama-

nussāya anuttaram sammāsambodhim abhisambuddho ti paccaññāsim. ||17||

Ñāṇaṇca pana me dassaṇaṃ udapādi: ‘Akuppā me ceto-vimutti, ayaṃ antimā jāti, n’atthi dāni punabbhavo ti.’ ||18||

Idaṃ avoca Bhagavā: attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandanti. ||19||

Imasmiṃ ca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Kondaññassa virajaṃ vītamalaṃ dhammacakkaṃ udapādi: ‘Yaṃ kiñci samudaya-dhammaṃ sabbam taṃ nirodha-dhamman ti.’ ||20||

Pavattite ca pana Bhagavatā dhammacakke Bhum mā devā saddaṃ anussāvesuṃ: ‘Evaṃ Bhagavatā Bārāṇasīyaṃ Isipatane Migadāye anuttaram dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci lokasmin ti.’ ||21||

Bhum mānaṃ devānaṃ saddaṃ sutvā Cātumahārājikā devā saddaṃ anussāvesuṃ — pe —. ||22||

Cātumahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā devā saddaṃ anussāvesuṃ — pe —. ||23||

Yāmā devā — pe —. ||24||

Tusitā devā — pe —. ||25||

Nimmānarati devā — pe —. ||26||

Paranimmitavasavattino devā — pe —. ||27||

Brahmapārisajjā devā — pe —. ||28||

Brahmapurohitā devā — pe —. ||29||

Mahābrahmā devā — pe —. ||30||

Parittābhā devā — pe —. ||31||

Appamānabhā devā — pe —. ||32||

Ābhassarā devā — pe —. ||33||

Parittasubhā devā — pe —. ||34||

Appamāṇasubhā devā — pe —. ||35||

Subhakiṇṇā devā — pe —. ||36||

Vehapphalā devā — pe —. ||37||

Asaññasattā devā — pe —. ||38||

Avihā devā — pe —. ||39||

Attappā devā — pe —. ||40||

Sudassā devā — pe —. ||41||

Sudassī devā — pe —. ||42||

Akaniṭṭhā devā — pe —. ||43||

Evam Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmin ti. ||44||

Iti ha tena khaṇena tena layena tena muhuttana yāva Brahmaloḷkā saddo abbhuggaṇhi, ayaṇca kho dasasahassilokadhātu saṅkampi, sampakampi, sampavedhi ; appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvan ti. ||45||

Atha kho Bhagavā udānaṃ udānesi : “Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño ti.” ||46||

Iti hi’ daṃ āyasmato Kondaññaassa Aññātakoṇḍañño tv eva nāmaṃ ahosi. ||47||

#### DHAMMACAKKAM.

### NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evam me sutam : Ekam samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ mahāvane mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi sabbehi’ eva arahantehi dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti, Bhagavantam dassanāya bhikkhusaṅghaṇca. ||1||

Atha kho eatunnaṃ Suddhāvāsa-kāyikānaṃ devānaṃ etad ahosi :—

“Ayaṃ kho Bhagavā Sakkesu viharati Kapilavatthusmiṃ mahāvane mahatā bhikkhu-saṅghena saddhiṃ pañcamattehi bhikkhusatehi sabbehi’ eva arahantehi, dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti, Bhagavantam dassanāya bhikkhu-saṅghaṇca. Yan nūna mayam pi yena Bhagavā ten’ upasasaṅkameyyāma, upasaṅkamitvā Bhagavato santike paccakam gāthaṃ bhāseyyāmāti.” ||2||

Atha kho tā devatā seyyathāpi nāma balavā puriso



sammiñjitam vā bāham pasāreyya pasāritam vā bāham  
sammiñjeyya evaṃ evaṃ kho Suddhāvāsesu devesu antara-  
hitā Bhagavato purato pāturahaṃsu. ||3||

Atha kho tā devatā Bhagavantam abhivādetvā ekam-  
antam aṭṭhaṃsu : ekamantam ʾhitā kho ekā devatā Bhaga-  
vato santike imaṃ gātham abhāsi :

“ Mahāsamayo pavanasmim  
deva-kāyā samāgatā !  
Āgatamhā imaṃ dhammasamayam  
dakkhitāye aparājitasanghan ” ti. ||1||

Atha kho aparā devatā Bhagavato santike imaṃ gātham  
abhāsi :

“ Tatra bhikkhavo samādahaṃsu  
cittam attano ujukam akaṃsu  
Sārathi va nettāni gahetvā  
indriyāni rakkhanti paṇḍitā ” ti. ||2||

Atha kho aparā devatā Bhagavato santike imaṃ gātham  
abhāsi :

“ Chetvā khīlam chetvā paligham  
indakhīlam uhaccam anejā  
Te caranti suddhā vimalā  
cakkhumatā sudantā susunāgā ” ti. ||3||

Atha kho aparā devatā Bhagavato santike imaṃ gātham  
abhāsi :

“ Ye keci buddham saraṇam gatāse  
na te gamissantī apāyam  
Pahāya mānusaṃ deham  
devakāyam paripuressantī ” ti. ||4||

Atha kho Bhagavā bhikkhū āmantesi :

“ Yebhuyyena, bhikkhave, dasasu lokadhātūsu devatā  
sannipatitā Tathāgatam dassanāya bhikkhu saṅghaṇca. Ye  
pi te, bhikkhave, ahesuṃ atītam addhānam arahanto sammā-  
sambuddhā, tesam pi Bhagavantānam ete paramā yeva devatā  
sannipatitā ahesuṃ, seyyathā pi mayham etarahi. Ye pi te,  
bhikkhave, bhavissantī anāgatam addhānam arahanto sammā-  
sambuddhā, tesam pi Bhagavantānam ete paramā yeva



devatā sannipatitū bhavissanti, seyyathā pi mayhaṃ etarahi.” ||5||

“Ācikkhissāmi, bhikkhave devakāyānaṃ nāmāni, kittayissāmi, bhikkhave, devakāyānaṃ nāmāni, desissāmi, bhikkhave, devakāyānaṃ nāmāni. Taṃ suṇātha, sādhukaṃ manasikarotha bhāsissāmīti. ||6||

“Evaṃ bhante!” ti. Te bhikkhū Bhagavato paccassuṃ. Bhagavā etad avoca: ||7||

“Silokaṃ anukassāmi, yathā bhum mā tad assitā  
Ye sitā girigabbhāraṃ pahitattā samāhitā  
Puthu sīhā va sallinā lomahaṃsābhisambhuno  
Odāta manasā saddhā vipassanaṃ anāvilā  
Bhīyo pañca-sate ñatvā vane Kāpilavatthave. ||1||

Tato āmantayī satthā sāvake sāsane rate :  
Devakāyā abhikkantā te vijānātha bhikkhave ?  
Te ca ātappaṃ akarūṃ sutvā Buddhassa sāsanaṃ  
Tesam pātur āhu ñāṇaṃ amanussāna dassanaṃ. ||2||

App’ eke satam addakkhūṃ sahasaṃ atha sattati  
Satam eke sahasānaṃ amanussānaṃ addaṃsu  
App eke ’nantaṃ adakkhūṃ disā sabbā phuṭā ahū  
Tañca sabbam abhiññāya pavakkhivāna cakkhumā  
Tato āmantayī satthā sāvake sāsane rate :  
Devakāyā abhikkantā te vijānātha bhikkhave ?  
Ye vo ’haṃ kittayissāmi girāhi anupubbaso. ||3||

Sattasahassā Yakkhā ca bhum mā Kāpilavatthavā  
Iddhimanto jutimanto vaṇṇavanto yasassino  
Modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ va-  
naṃ. ||4||

Cha sahasā Hemavatā Yakkhā nānatta-vaṇṇino  
Iddhimanto jutimanto vaṇṇavanto yasassino  
Modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ va-  
naṃ. ||5||

Sātāgirā ti-sahassā Yakkhā — pe —. ||6||

Icc ete soḷasa sahasa Yakkhā — pe —. ||7||

Vessāmittā pañca satā Yakkhā — pe —. ||8||

Kumbhīro Rājagahiko Vepullassa nivesanam,  
 Bhīyo nam satasahassam Yakkhānam payirupāsati,  
 Kumbhīro Rājagahiko so p' āga samitiṃ vanam. || 9 ||

Purimañca disam rājā Dhatarattho tam pasāsati  
 Gandhabbānam adhipati mahārājā yasassī so.  
 Puttā pi tassa bahavo indanāmā mahabbalā  
 Iddhimanto jutimanto vaṇṇavanto yasassino  
 Modamānā abhikkāmuṃ bhikkhūnam samitiṃ va-  
 nam. || 10 ||

Dakkhiṇaṇca disam rājā Virūḷho tam pasāsati  
 Kumbhaṇḍānam adhipati mahārājā yasassī so  
 Puttā pi tassa — pe —. || 11 ||

Pacchimañca disam rājā Virūpakkho tam pasāsati  
 Nāgānaṇca adhipati mahārājā yasassī so.  
 Puttā pi tassa — pe —. || 12 ||

Uttarañca disam rājā Kuvero tam pasāsati  
 Yakkhānam adhipati mahārājā yasassī so  
 Puttā pi tassa — pe —. || 13 ||

Purimam disam Dhatarattho, dakkhiṇena Virūḷhako  
 Pacchimena Virūpakkho, Kuvero uttaram disam  
 Cattāro te mahārājā samantā caturō disā  
 Daddallamānā atthamsu vane Kāpilavaṭṭhave. || 14 ||

Tesam māyāvino dāsā āgu vañcanikā saṭhā  
 Māyā Kuṭeṇḍu Veteṇḍu Vitucca Vitucco sahā  
 Candano Kāmasattho ca Kinnughanḍu Nighanḍu ca  
 Panādo Opamañño ca devasūto ca Mātali  
 Citta-Seno ca Gandhabbo Naḷarājā Janesabho  
 Āguṃ Pañcasikho ceva Timbaru Suriyavaccasā  
 Ete c' aññe ca rājāno Gandhabbā saha rājubhi  
 Modamānā abhikkāmuṃ bhikkhūnam samitiṃ va-  
 nam. || 15 ||

Athāgu Nābasā Nāgā Vesalā saha Tacchakā  
 Kambalassatarā āgu Pāyāgā saha nātibhi,  
 Yāmunā Dharatthā ca āgu Nāgā yasassino  
 Erāvaṇo Mahānāgo so p' āgu samitiṃ vanam. || 16 ||

Ye nāgāraje sabasā haranti  
 dibbā dvijā pakkhī visuddhacakkhū  
 vehāsayā te vana-majjha-pattā  
 Cittā Supaṇṇā iti tesam nāmaṃ  
 abhayaṃ tadā Nāgarājanaṃ āsi  
 Supaṇṇato khemaṃ akāsi Buddho  
 Saṅhāhi vācāhi upavhayantā  
 Nāgā Supaṇṇā saraṇaṃ agaṃsu Buddhamaṃ. ||17||

Jitā vajira-hatthena samuddaṃ asūrā sitā.  
 Bhātaro Vāsavaś' ete iddhimanto yasassino.  
 Kālakaṇṇa mahābhimsā asurā Dānaveghasā  
 Vepacitti Sucitti ca Pahārādo Namuci sahā  
 Sataṇca Baliputtānaṃ sabbe verocanāmakā  
 Sannayhitvā baliṃ senaṃ Rāhubhaddaṃ upagamaṃ  
 Samayo dāni, bhadante, bhikkhūnaṃ samitiṃ va-  
 naṃ. ||18||

Āpo ca devā Pathavi Tejo Vāyo tad āgamaṃ  
 Varuṇā Vāruṇā devā Soma ca Yasasā saha  
 Mettākaruṇā-kāyikā āgu devā yasassino  
 Das' ete dasadhākāyā sabbe nānatta-vaṇṇino  
 Iddhimanto — pe — samitiṃ vanaṃ ||19||

Vephu ca devā Sahali ca Asamā ca duve Yamā  
 Candass' upanissā devā candaṃ āgu purakkhatvā  
 Suriyass' upanissā devā suriyaṃ āgu purakkhatvā  
 Nakkhattāni purakkhatvā āgu mandavalāhakā  
 Vasūnaṃ Vāsavo seṭṭho Sakko p' āgu Purindado  
 Das' ete dasadhākāyā sabbe nānatta-vaṇṇino  
 Iddhimanto — pe — samitiṃ vanaṃ. ||20||

Ath' āgu Sababhū devā jalaṃ aggi sikhā-r-iva  
 Ariṭṭhakā ca Rojā ca Ummā-puppha-nibhāsino ;  
 Varuṇā saha Dhammā ca Accutā ca Anejakā  
 Sūleyya Rucirā āgu, āgu Vāsavanessino  
 Das' ete dasadhā kāyā — pe — samitiṃ vanaṃ. ||21||

Samāṇā Mahāsamāṇā Mānusānānūsuttamā  
 Khiddāpadūsikā āgu, āgu Manopadūsikā

Athāgu Harayo devā ye ca Lohitavāsino  
 Pāragā Mahāpāragū āgu devā yasassino  
 Das'ete dasadhā kāyā — pe — samitiṃ vanam. ||22||

Sukhā Karumbhā Aruṇā āgu Vegghanasā sahā  
 Odātagayhā Pāmokkhā āgu devā Vicakkhaṇā  
 Sadāmatā Hāragajā Missakā ca yasassino  
 Thanayam āgu Pajjunno yo disā abhivassati :  
 Das'ete dasadhā kāyā — pe — samitiṃ vanam. ||23||

Khemiyā Tusitā Yāmā Kaṭṭhakā ca yasassino  
 Lambitakā Lāmasetthā Joti nāma ca Āsavā  
 Nimmānaratino āgu ath' āgu Paranimmitā  
 Das'ete dasadhā kāyā — pe — samitiṃ vanam. ||24||

Satth'ete deva-nikāyā sabbe nānatta-vagginō  
 Nāma-dvayena āgañchum ye c' aūne sadisā sahā :  
 'Pamuṭṭhajātiṃ akhīlam oghatiṇṇam anāsavam  
 Dakkhem' oghataram Nāgam candam va asitātigam.' ||25||

Subrahmā Paramatto ca puttā iddhimato saha  
 Sanam kumāro Tisso ca so p' āgu samitiṃ vanam. ||26||

Sahassa Brahmlokānam Mahābrahmā bhititṭhati  
 Upanno jutimanto bhismākāyo yasassī so. ||27||

Das'ettha issarā āgu pacceka-vasavattino ;  
 Tesāna majjhato āgu Hārīto parivārīto. ||28||

Te ca sabbe abhikkante sa-Inda-deve sa-brahmake  
 Mārasenā abhikkāmi : Passa kaṇhassa mandiyam. ||29||

'Ettha gaṇhatha bandhatha rūgena bandham atthu ve  
 Samantā parivarethā mā vo muñcittha koci nam.' ||30||

Iti tattha mahāseno kaṇhasenam apesayi  
 Pāṇinā talam āhacca saram katvāna bheravam  
 Yathā pāvussako meghe thanayanto savijjuko  
 Tada so paccudāvatti saṅkuddho asayam vasī. ||31||

Taṇca sabbam abhiññāya pavakkhitvāna cakkhumā  
 Tato āmantayi satthā sāvake sāsane rate :  
 Mārasenā abhikkantā te vijānātha bhikkhavo ?

Te ca ātappaṃ akarūṃ sutvā Buddhassa sāsanaṃ.  
Vītarāgeḥ' apakkamuṃ na saṃ lomaṃ pi iñjayuṃ. ||32||

Sabbe vijjīta saṅgāmā-bhayābhītā yasassino  
Modanti saha bhūtehi sāvaka te jane sutāti. ||33||

MAHĀSAMAYASUTTAM.

### NAMO TASSA BHAGAVATO ARAHATO SAMMĀ- SAMBUDHASSA.

Evam me sutam: Ekaṃ samayaṃ Bhagavā Āḷaviyaṃ viharati Āḷavakassa Yakkhassa bhavane. Atha kho Āḷavako Yakkho yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantam etad avoca :

“Nikkhama samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā nikkhami.

“Pavisa samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā pāvisi.

Dutiyam pi kho Āḷavako yakkho Bhagavantam etad avoca :  
“Nikkhama samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā nikkhami.

“Pavisa samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā pāvisi.

Tatthiyam pi kho Āḷavako yakkho Bhagavantam etad avoca :  
“Nikkhama samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā nikkhami.

“Pavisa samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā pāvisi.

Catuttham pi kho Āḷavako yakkho Bhagavantam etad avoca : “Nikkhama samaṇā” ti.

“‘Na kho panāhaṃ āvuso nikkhamissāmi. Yan te karaṇīyaṃ taṃ karohi’” ti.

“Paṇhaṃ taṃ samaṇa pucchissāmi. Sace me na byākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāraṃ Gaṅgāya khipissāmi ti.”

“ ‘Na khvāhaṃ taṃ, āvuso, passāmi sadevake loke, samā-  
rake, sabrahmake, sassamaṇa brāhmaṇiṇiṃ pajāya sadevama-  
nussāya, yo me cittaṃ vā khipeyya, hadayaṃ vā phāleyya,  
pādesu vā gahetvā pāraṃ Gangāya khipeyya. Api ca tvaṃ  
āvuso puccha yadā kaṅkhasi’ ” ti.

“ Kiṃ sūdhā vittaṃ purisassa seṭṭhaṃ? kiṃsu suciṇṇo  
sukhaṃ āvahaṭi?

Kiṃsu have sādhutaraṃ rasānaṃ? kathaṃ jīvaṃ jīvitaṃ  
āhu seṭṭhaṃ? ” ti. || 1 ||

“ ‘Saddh’ idha vittaṃ purisassa seṭṭhaṃ, dhammo suciṇṇo  
sukhaṃ āvahaṭi,

Saccaṃ have sādhutaraṃ rasānaṃ, paññā jīvaṃ jīvitaṃ  
āhu seṭṭhaṃ ’ ” ti. || 2 ||

“ Kathaṃsu tarati oghaṃ? kathaṃ tarati aṇṇavaṃ?  
Kathaṃsu dukkhaṃ acceti? kathaṃsu parisujjha-  
tīti? ” || 3 ||

“ ‘Saddhāya tarati oghaṃ, appamādena aṇṇavaṃ,  
Viriyena dukkhaṃ acceti, paññāya parisujjhati. ’ ” || 4 ||

“ Kathaṃsu labhate paññaṃ? kathaṃsu vindate dhaṇaṃ?  
Kathaṃsu kittiṃ pappoti? kathaṃ mittāni gantheti?  
Asmā lokā paraṃ lokaṃ kathaṃ pecca na socati? ” || 5 ||

“ ‘Saddahāno arahataṃ dhammaṃ nibbāṇapattiyā  
Sussūsaṃ labhate paññaṃ appamatto vicakkhaṇo.  
Paṭirūpakārī dhuravā vuṭṭhātā vindate dhaṇaṃ  
Saccena kittiṃ pappoti dadāṃ mittāni ganthati,  
Asmā lokā paraṃ lokaṃ evaṃ pecca na socati.  
Yass’ ete caturo dhammā saddhassa gharamesino  
Saccaṃ dhammo dhiti cāgo sa ve pecca na socati.  
Iṅha aññe pucchassu puthu samaṇabrāhmaṇe  
Yadi saccā damā cāgā khantyaâbhiyyo’ dha vijjati. ’ ” || 6 ||

“ Kathaṃ nu dāni puccheyyaṃ puthu samaṇabrāhmaṇe  
Svāhaṃ ajja pajānāmi so attho samparāyiko.  
Atthāya vata me Buddhho vāsāyāḷavim āgato



Yo' haṃ ajja pajānāmi yattha dinnam mahapphalam  
 So ahaṃ vicarissāmi gāmāgāmaṃ purāpuraṃ  
 Namassamāno sambuddham dhammassa ca sudham-  
 matan" ti. ||7||

Ā L A V A K A S U T T A M.

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ Jetavanam obhāsetvā, yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ atṭhasi, ekamantaṃ tṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi.

"Parābhavantam purisaṃ mayaṃ pucchāma Gotamaṃ  
 Bhagavantam puṭṭhum āgama kiṃ parābhavato  
 mukhaṃ ?" ||1||

"Suvijāno bhavaṃ hoti, suvijāno parābhavo  
 Dhammakāmo bhavaṃ hoti, dhammadessī parābhavo."  
 ||2||

"Iti h' etaṃ vijānāma : paṭhamo so parābhavo  
 Dutiyaṃ Bhagavā brūhi : kiṃ parābhavato mukhaṃ ?"  
 ||3||

"Asant' assa piyā honti, sante na kurute piyaṃ  
 asantaṃ dhammaṃ roceti taṃ parābhavato mukhaṃ."  
 ||4||

"Iti h' etaṃ vijānāma : dutiyo so parābhavo  
 tatiyaṃ Bhagavā brūhi : kiṃ parābhavato mukhaṃ ?"  
 ||5||

"Niddāsīli sahāsīli anuṭṭhātā ca yo naro  
 alaso kodhapaññāto, taṃ parābhavato mukhaṃ."  
 ||6||

"Iti h' etaṃ vijānāma : tatiyo so parābhavo  
 catuttham Bhagavā brūhi : kiṃ parābhavato mukhaṃ ?"  
 ||7||



- “ ‘Yo mātaraṃ vā pitaraṃ vā jīṇṇakaṃ gata-yobbanam  
pahūsanto na bharati, taṃ parābhavato mukhaṃ.’ ” || 8 ||
- “ ‘Iti h’ etaṃ vijānāma : catuttho so parābhavo  
pañcamam Bhagavā brūhi : kiṃ parābhavato mu-  
khaṃ ? ’ ” || 9 ||
- “ ‘Yo brāhmanaṃ vā samaṇaṃ vā aññaṃ vā pi vanibba-  
kaṃ  
musāvadena vañceti, taṃ parābhavato mukhaṃ.’ ” || 10 ||
- “ ‘Iti h’ etaṃ vijānāma : pañcama so parābhavo  
chaṭṭhaṃ Bhagavā brūhi : kiṃ parābhavato mu-  
khaṃ ? ’ ” || 11 ||
- “ ‘Pahūvitto puriso sa-hirañño sa-bhojano  
eko bhuñjati sādhuṇi, taṃ parābhavato mukhaṃ.’ ” || 12 ||
- “ ‘Iti h’ etaṃ vijānāma : chaṭṭho so parābhavo  
sattamaṃ Bhagavā brūhi : kiṃ parābhavato mu-  
khaṃ ? ’ ” || 13 ||
- “ ‘Jātitthaddho, dhanatthaddho, gottatthaddho ca yo naro  
taṃ nātiṃ atimaññeti, taṃ parābhavato mukhaṃ.’ ” || 14 ||
- “ ‘Iti h’ etaṃ vijānāma : sattaṃ so parābhavo  
Aṭṭhaṃ Bhagavā brūhi : kiṃ parābhavato mukhaṃ ? ’ ” || 15 ||
- “ ‘Itthidhutto, surādhutto, akkhadhutto ca yo naro  
laddhaṃ laddhaṃ vināseti, taṃ parābhavato mu-  
khaṃ.’ ” || 16 ||
- “ ‘Iti h’ etaṃ vijānāma : aṭṭhama so parābhavo  
navamaṃ Bhagavā brūhi : kiṃ parābhavato mu-  
khaṃ ? ’ ” || 17 ||
- “ ‘Sehi dārehi santuṭṭho vesiyā upadissati  
dissati parādāresu, taṃ parābhavato mukhaṃ.’ ” || 18 ||
- “ ‘Iti h’ etaṃ vijānāma : navama so parābhavo  
dasamaṃ Bhagavā brūhi : kiṃ parābhavato mu-  
khaṃ ? ’ ” || 19 ||
- “ ‘Atīta-yobbano poso āneti timbarutthaniṃ  
tassā issā na supati, taṃ parābhavato mukhaṃ.’ ” || 20 ||

“Iti h’ etaṃ vijānāma : dasamo so parābhavo  
ekādasamaṃ Bhagavā brūhi : kiṃ parābhavato mu-  
khaṃ ? ” ||21||

“ ‘Itthī-sonḍiṃ vikiraṇiṃ purisaṃ vā pi tādisaṃ  
issariyasmaṃ tḥāpeti taṃ parābhavato mukhaṃ.’ ” ||22||

“Iti h’ etaṃ vijānāma : ekādasamo so parābhavo  
dvādasamaṃ Bhagavā brūhi : kiṃ parābhavato mu-  
khaṃ ? ” ||23||

“ ‘Appabhogo mahātaṇho khattiye jāyate kule  
so ’dha rajjaṃ patthayati : taṃ parābhavato mu-  
khaṃ.’ ” ||24||

“ ‘Ete parābhave loke paṇḍito samavekkhiya  
ariyo dassana-sampatto salokaṃ bhajate sivaṃ’ ” ti. ||25||

PARĀBHAVASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-  
SAMBUDDHASSA.

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ  
viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kko  
Bhagavā pubbaṇha samayaṃ nivasetvā pattacīvaraṃ ādāya  
Sāvatthiyaṃ piṇḍāya pāvisi. Tena kho pana samayena  
Aggika-Bhāradvājassa brāhmaṇassa nivesane aggi pajjalito  
hoti āhuti paggaḥitā. ||1||

Atha kho Bhagavā Sāvatthiyaṃ sapadānaṃ piṇḍāya cara-  
māno, yena Aggika-Bhāradvājassa brāhmaṇassa nivesanaṃ,  
ten’ uppasaṅkami. ||2|| Addasā kho Aggika-Bhāradvājo  
brāhmaṇo Bhagavantam dūrato agacchantam disvāna Bha-  
gavantam etad avoca :

“Tatr’ eva muṇḍaka, tatr’ eva samaṇaka, tatr’ eva vasalaka  
tiṭṭhāhi ti.” ||3||

Evam vutte Bhagavā Aggika-Bhāradvājaṃ brāhmaṇam  
etad avoca :

“ ‘Jānāsi pana tvaṃ brāhmaṇa, vasalaṃ vā vasala-karaṇe vā dhamme ti.’ ” || 4 ||

“ Na khvāhaṃ, bho Gotama, jānāmi vasalaṃ vā vasala-karaṇe vā dhamme ti. Sādhū me bhavaṃ Gotamo tathā dhammaṃ desetu : yathāhaṃ jāneyyaṃ vasalaṃ vā vasala-karaṇe vā dhamme ti.”

“ ‘Tena hi, brāhmaṇa, suṇāhi sādhukaṃ manasikarohi bhāsissāmī ti.’ ” || 5 ||

“ Evaṃ bho ” ti kho Aggika-Bhāradvājo brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca : || 6 ||

Kodhano upanāhi ca pāpamakkhī ca yo naro  
vipannadiṭṭhi māyāvī, taṃ jaññā vasalo iti. || 1 ||

Ekajaṃ vā dijaṃ vā pi yo ’dha pāṇāni hiṃsati.  
yassa pāṇe dayā n’atthi, taṃ jaññā vasalo iti. || 2 ||

Yo hanti parirundhati gāmāni nigamāni ca  
niggāhako samaññato, taṃ jaññā vasalo iti. || 3 ||

Gāme vā yadi vāraññe yaṃ paresaṃ mamāyitaṃ  
theyyā adinnaṃ ādiyati, taṃ jaññā vasalo iti. || 4 ||

Yo have iṇaṃ ādāya vuccamāno palāyati  
na hi te iṇaṃ atthīti, taṃ jaññā vasalo iti. || 5 ||

Yo ve kiñcikkha-kamyatā panthasmiṃ vajataṃ janāṃ  
hantvā kiñcikkhaṃ ādeti, taṃ jaññā vasalo iti. || 6 ||

Yo attahetu parahetu dhanahetu ca yo naro  
sakkhipuṭṭho musābrūti, taṃ jaññā vasalo iti. || 7 ||

Yo ñātināṃ sakhānaṃ vā dāresu patidissati  
sahasā sampiyena vā, taṃ jaññā vasalo iti. || 8 ||

Yo mātaraṃ vā pitaraṃ vā jiṇṇakaṃ gatayobbanāṃ  
pahūsanto na bharati, taṃ jaññā vasalo iti. || 9 ||

Yo mātaraṃ vā pitaraṃ vā bhātaraṃ vā bhaginiṃ  
sassuṃ hanti roseti vā, taṃ jaññā vasalo iti. || 10 ||

Yo atthaṃ pucchito santo anattaṃ anusāsati.  
paṭicchantena manteti, taṃ jaññā vasalo iti. || 11 ||

Yo katvā pāpakam kammaṃ ‘mā maṃ jaññā’ ti icchati  
so paṭicchanna-kammanto, taṃ jaññā vasalo iti. || 12 ||

Yo ve parakulam gantvā bhutvāna sucibhojanam  
āgataṃ na paṭipūjeti, taṃ jaññā vasalo iti. || 13 ||

Yo brāhmaṇam vā samaṇam vā aññam vā pi vanibbakam  
musāvādena vañceti, taṃ jaññā vasalo iti. || 14 ||

Yo brāhmaṇam vā samaṇam vā bhattakāle upaṭṭhite  
roseti vācā na ca deti, taṃ jaññā vasalo iti. || 15 ||

Asataṃ yo ’dha pabrūti mohena paliguṇṭhite  
kiñcikkham nijigimsāno, taṃ jaññā vasalo iti. || 16 ||

Yo c’attanam samukkamse parañca avajānāti  
nihīno sena mānena, taṃ jaññā vasalo iti. || 17 ||

Rosako kadariyo ca pāpiccho maccharī saṭho  
ahiriko anottapī, taṃ jaññā vasalo iti. || 18 ||

Yo buddham paribhāsati atha vā tassa sāvakam  
paribbājam gahaṭṭham vā, taṃ jaññā vasalo iti. || 19 ||

Yo ve anarahā santo, araham paṭijānāti  
coro sabrahmake loke esa kho vasalādhamo !  
ete kho vasalā vuttā mayā vo ye pakāsītā. || 20 ||

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo  
kammanā vasalo hoti, kammanā hoti brāhmaṇo. || 21 ||

Tadaminā pi jānātha yathā me ’daṃ nidassanaṃ :

“Caṇḍālaputto Sopāko Mātango iti vissuto. || 22 ||

So yasam paramam patto Mātango yaṇi sudullabham  
agañchum tass’ upaṭṭhānam khattiyā brāhmaṇā bahū. || 23 ||

So devayānam āruyha virajam so mahāpatham  
kāmarāgam virājetvā brahmalokūpago āhu. || 24 ||

Na nam jāti nivāresi brahmalokūpapattiyā,  
ajjhāyakākule jātā brāhmaṇā mantabandhuno : || 25 ||

Te ca pāpesu kammesu abhiṇham upadissare  
ditṭh’eva dhamme gārayhā samparāye ca duggatiṃ  
na te jāti nivāreti duggaccā garahāya vā : ” || 26 ||

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo  
kammanā vasalo hoti, kammanā hoti brāhmaṇo. || 27 ||

Evam vutte Aggika-Bhāradvājo brāhmaṇo Bhagavantam  
etad avoca :

“ ‘ Abhikkantam, bho Gotama, abhikkantam bho Gotama !  
nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya,  
mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam  
dhāreyya cakkhumanto rūpāni dakkhinantīti : evam eva  
bhotā Gotamanena aneka pariyāyena dhammo pakāsito.  
Esāham Bhagavantam Gotamam saraṇam gacchāmi dham-  
mañca bhikkhusaṅghañca ! Upāsakam maṃ bhavam Gotamo  
dhāretu, ajjatagge paṇupetam saraṇam gatan ti ’ ’ ! || 7 ||

VASALASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ  
SAMBUDDHASSA.

Evam me sutam : Ekam samayam Bhagavā Magadhesu  
viharatī Dakkhiṇāgirisinim Ekānālāyam brāhmaṇagāme. || 1 ||  
Tena kho pana samayena Kasibhāradvājassa brāhmaṇassa  
pañcamattāni naṅgala-satāni payuttāni honti vappakāle. || 2 ||  
Atha kho Bhagavā pubbaṇhasamayam nivāsetvā patta-cīva-  
ram ādāya yena Kasibhāradvājassa brāhmaṇassa kammanto,  
ten’ upasaṅkami. || 3 || Tena kho pana samayena Kasibhā-  
radvājassa brāhmaṇassa parivesanā vattatī. || 4 || Atha kho  
Bhagavā yenā parivesanā ten’ upasaṅkami upasaṅkamitvā  
ekamantam atthāsī. addasā kho Kasibhāradvājo brāhmaṇo  
Bhagavantam etad avoca :

“ Aham kho, samaṇa, kasāmi ca vapāmi ca, kasitvā ca  
vapitvā ca bhuñjāmi. Tvaṃ pi samaṇa kasassu ca vapassu  
kasitvā ca vapitvā ca bhuñjassu ti. ”

“ ‘ Aham pi kho, brāhmaṇa, kasāmi ca vapāmi ca kasitvā  
ca vapitvā ca bhuñjāmī ti. ’ ”

“ Na kho pana mayam passūma bhoto Gotamassa yugam  
vā naṅgalam vā phālam vā pācanam vā balivaddam vā. ”

Atha ca pana bhavaṃ Gotamo evaṃ āha :—

“ ‘Ahaṃ pi kho brāhmaṇa kasāmi ca vapāmi ca kasitvā ca vapitvā ca bhuñjāmīti.’ ”

Atha kho Kasibhāradvājo brāhmaṇo Bhagavantam gāthāya ajjhabhāsi : || 5 ||

“ Kassako paṭijānāsi na ca passāma te kaṣiṃ  
kasino pucchito brūhi, yathā jānemu te kaṣiṃ. ” || 1 ||

“ ‘Saddhā bījaṃ, tapo vuṭṭhi, paññā me yuga-naṅgaṃ  
hiriṃ iśā, mano yottaṃ, sati me phālapācanaṃ. || 2 ||  
Kāyagutto vacīgutto āhāre udare yato  
saccaṃ karomī tiddānaṃ soraccaṃ me pamocanaṃ. || 3 ||  
Viriyaṃ me dhura-dhorayhaṃ yogakkhemādhivahanaṃ  
gacchati ativattanaṃ yattha gantvā na socati. || 4 ||  
Evaṃ esa kaṣi kaṭṭhā sū hoti amatapphalā  
etaṃ kaṣiṃ kasitvāna sabbadukkhā pamuccatīti.’ ” || 5 ||

Atha kho Kasibhāradvājo brāhmaṇo mahatīyā kaṃsāpatiyā  
pāyāsaṃ vadḍhetvā Bhagavato upanāmesi :

“ Bhuñjatu bhavaṃ Gotamo pāyāsaṃ ! Kassako bhavaṃ,  
yaṃhi bhavaṃ Gotamo amatapphālaṃ kāsīṃ kāsātīti. ” || 6 ||

“ ‘Gāthābhigītaṃ me abhojaneyyaṃ  
sampassataṃ brāhmaṇa n’ esa dhammo  
gāthābhigītaṃ panudanti buddhā  
dhamme sati, brāhmaṇa, vutti-r-esā.’ ” || 6 ||

“ ‘Aññena ca kevalinaṃ mahesiṃ  
khīṇāsavaṃ kukkucavūpasantaṃ  
annena pānena upaṭṭhahassu  
khettaṃ hi taṃ puññapekhasa hotīti.’ ” || 7 ||

“ Atha kassa cāhaṃ bho Gotama imaṃ pāyāsaṃ dammīti. ”

“ ‘Na khvāhaṃ taṃ, brāhmaṇa, passāmi sadevake loke  
samārake sabrahmake sassamaṇabrāhmaṇiya pajāya sadeva-  
manussūya, yassa so pāyāso bhutto sammā pariṇāmaṃ  
gaccheyya, aññatra Tathāgatassa vā Tathāgatasāvakassa vā :  
tena hi tvaṃ, brāhmaṇa, taṃ pāyāsaṃ appaharite vā chaḍḍeti  
appānake vā uḍake opilāpehīti. || 7 ||

Atha kho Kasibhāradvājo brāhmaṇo taṃ pāyāsaṃ appā-



ṇake uḍaḇe opilāpesi. Atha kho so pāyāso uḍaḇe paḇkhitto ciccīṭāyati ciccīṭāyati sandhūpāyati sampadhūpayati : seyya-thāpi nāma phālo divasā santatto uḍaḇe paḇkhitto ciccīṭāyati ciccīṭāyati sandhūpāyati sampadhūpāyati : evaḇ eva so pāyāso uḍaḇe paḇkhitto ciccīṭāyati ciccīṭāyati sandhūpāyati sampadhūpayati. || 8 ||

Atha kho Kasībharadvājo brāhmaṇo samviggo lomahaṭṭha-jāto yena Bhagavā ten' upasaṇkamaḇ upasaṇkamitvā Bhagavato pādesu sirasā nipatitvā Bhagavantaḇ etad avoca :

“ Abhikkantaḇ, bho Gotama, abhikkantaḇ, bho Gotama ! seyyathāpi bho Gotama nikkujjitaḇ vā ukkuḇjeyya, paṭichannaḇ vā vivareyya, mūḷhassa vā maggaḇ ācikkheyya, andhakāre vā telapaḇjotaḇ dhāreyya cakkhumanto rūpāṇi dakkhintīti : Evaḇ eva, bho Gotama, aneka pariyaena dhammo paḇāsito. Esāhaḇ bhagavantaḇ Gotamaḇ saraṇaḇ gacchāmi dhammaṇca bhikkhu-saṇghaṇca. Labheyyaḇ ahaḇ bhoto Gotamassa santike pabbajjaḇ labheyyaḇ upasampadan ti.” || 9 ||

Alattha kho Kasībharadvājo brāhmaṇo Bhagavato santike pabbajjaḇ, alattha upasampadaḇ. Acirūpasampanno kho paṇ' āyasmā Bhāradvājo eko vūpakaṭṭho appamatto ātāpi pahitatto viharanto na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyaḇ pabbajanti, tad anuttaraḇ brahmacariya-pariyosānaḇ diṭṭh' eva dhamme sayamaḇ abhiññā sacchikatvā upasampajja vihāsi.

“ Khīṇā jāti, vusitaḇ brahmacariyaḇ, kataḇ karaṇīyaḇ, nāparaḇ itthattāyāti,” abhiññā aññataro ca kho paṇ' āyasmā Bhāradvājo arahataḇ ahoṣīti. || 10 ||

#### KASĪBHĀRADVĀJASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evaḇ me sutamaḇ : Ekaḇ samayaḇ Bhagavā Bārāṇasiyaḇ viharati Isipatane Migadāye. Tatra kho Bhagavā bhikkhū āmaṇtesi : ‘bhikkhavo’ ti, ‘bhadante’ ti. Te bhikkhū Bhagavato paccassosumaḇ. Bhagavā etad avoca : || 1 ||





Katamesaṃ catunnaṃ ?

Dukkhasa ariyasaccassa ācikkhatā — pe —

Dukkhasamudayassa ariyasaccassa ācikkhatā — pe —.

Dukkhanirodhassa ariyasaccassa ācikkhatā — pe —.

Dukkhanirodhagāminīpatipadassa ariyasaccassa ācikkhatā  
— pe —. ||6||

Katamā ca, āvuso, dukkhaṃ ariyasaccaṃ ?

“Jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkhā, mara-  
ṇaṃ pi dukkhaṃ, soka-parideva-dukkha-domanass-upāyāsā  
dukkhā: yam p’ icchaṃ na labhati taṃ pi dukkhaṃ, sañ-  
khittena pañe’ upādānakkhandhā dukkhā.

Katamā ca āvuso jāti ?

Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti  
sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatina-  
naṃ paṭilābho.—Ayaṃ vuccat’ āvuso jāti. ||1||

Katamā ca āvuso jarā ?

Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā,  
jīraṇatā, khaṇḍiccaṃ, pāliccaṃ valittacatā āyuno saṃhāni  
indriyānaṃ paripāko.—Ayaṃ vuccat’ āvuso jarā. ||2||

Katamā ca āvuso maraṇaṃ ?

Yā tesam tesam sattānaṃ tamhā tamhā sattanikāye cuti  
cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriya  
khandhānaṃ bhedo kalebarassa nikkhepo.—Idaṃ vuccat’  
āvuso maraṇaṃ. ||3||

Katamā ca āvuso soko ?

Yo kho āvuso aññataraññatarena byasanena samannāga-  
tassa aññataraññatarena dukkhadhammena phuṭṭhassa soko  
socanā socanattaṃ antosoko antoparisoko.—Ayaṃ vuccat’  
āvuso soko. ||4||

Katamā ca āvuso paridevo ?

Yo kho āvuso aññataraññatarena byasanena samannāga-  
tassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo  
paridevo ādevo paridevo ādevanā paridevanā ādevitattaṃ  
paridevitattaṃ. Ayaṃ vuccat’ āvuso paridevo. ||5||

Katamā ca dukkhaṃ ?

Yaṃ kho āvuso kāyikaṃ dukkhaṃ kāyikaṃ kāya-  
samphassaṃ dukkhaṃ asātaṃ vedayitaṃ.—Idaṃ vuccat’  
āvuso dukkhaṃ. ||6||

Katamā ca āvuso domanassam ?

Yam kho āvuso cetasikam dukkham cetasikam asātam manosamphassajam dukkham asātam vedayitam.—Idam vuccat' āvuso domanassam. ||7||

Katamā ca āvuso upāyāso ?

Yo kho āvuso aññataraññatarena byasanena samannāgatena aññataraññatarena dukkhadhammena phutthassa āyāso upāyāso āyāsittam upāyāsittam. Ayaṃ vuccat' āvuso upāyāso. ||8||

Katamā ca āvuso yaṃ p' iccham na labhati taṃ pi dukkham ?

Jātidhammānam āvuso sattānam evaṃ icchā uppajjati : “aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyāti : na kho pan' etaṃ icchāya pattabbam.”—Idam pi yaṃ p' iccham na labhati, taṃ pi dukkham.

Jarādharmānam āvuso sattānam evaṃ icchā uppajjati : “aho vata mayaṃ na jarādharmā assāma, na ca vata no jarā āgaccheyyāti : na kho pan' etaṃ icchāya pattabbam.”—Idam pi yaṃ p' iccham na labhati taṃ pi dukkham.

Byādhidhammānam āvuso sattānam evaṃ icchā uppajjati : “aho ca vata mayaṃ na byādhidhammā assāma, na ca vata no byādhi āgaccheyyāti : na kho pan' etaṃ icchāya pattabbam.”—Idam pi yaṃ p' iccham na labhati taṃ pi dukkham.

Maraṇadhammānam āvuso sattānam evaṃ icchā uppajjati : “aho ca vata mayaṃ na maraṇadhammā assāma, na ca vata no maraṇam āgaccheyyāti : na kho pan' etaṃ icchāya pattabbam.”—Idam pi yaṃ p' iccham na labhati taṃ pi dukkham.

Soka-parideva-dukkhadomanass-upāyāsā dhammānam āvuso sattānam evaṃ icchā uppajjati : “aho vata mayaṃ na soka-paridevadukkhadomanassupāyāsā dhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyāsā āgaccheyum : na kho pan' etaṃ icchāya pattabbam.”—Idam pi yaṃ p' iccham na labhati taṃ pi dukkham. ||9||

Katamā cāvuso saṅkhittena pañcupādānakkhandhā dukkhā ?

Seyyathidaṃ : Rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārūpādānakkhandho, viññānupādānakkhandhā. — Ime vuccat' āvuso saṅkhittena pañcupādānakkhandhā dukkhā. ||10||

Idaṃ vuccat' āvuso dukkhaṃ ariyasaccaṃ. ||7||

Katamā ca āvuso dukkhasamudayaṃ ariyasaccaṃ ?

Yāyaṃ taṇhā ponobbhavikānandirāga-sahagatā tatra tatrā-bhinandinī : seyyathīdaṃ :

Kāmatapaṇhā bhavataṇhā vibhavataṇhā.—Idaṃ vuccat' āvuso dukkhasamudayaṃ ariyasaccaṃ. ||8||

Katamā ca āvuso dukkhanirodhaṃ ariyasaccaṃ ?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissago mutti anālayo.—Idaṃ vuccat' āvuso dukkhanirodhaṃ ariyasaccaṃ. ||9||

Katamā ca āvuso dukkhanirodhagāminī paṭipadā ariyasaccaṃ ?

Ayaṃ eva ariyo aṭṭhaṅgiko maggo : seyyathīdaṃ : sammā-diṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammā-vāyāmo, sammāsati, sammāsamādhī.

Katamā ca āvuso sammādiṭṭhi ?

Yaṃ kho āvuso dukkhe-ñāṇaṃ, dukkhasamudaye-ñāṇaṃ, dukkhanirodhe-ñāṇaṃ, dukkhanirodha-gāminīpaṭipadāya-ñāṇaṃ.—Ayaṃ vuccat' āvuso sammādiṭṭhi. ||1||

Katamā ca āvuso sammāsaṅkappo ?

Nekkhammasaṅkappo abyāpādasāṅkappo avihiṃsasāṅkappo.—Ayaṃ vuccat' āvuso sammāsaṅkappo. ||2||

Katamā ca āvuso sammāvācā ?

Musāvādā veramaṇī pisunāvācāya veramaṇī pharusāvācāya veramaṇī samphappalāpāya veramaṇī.—Ayaṃ vuccat' āvuso sammāvācā. ||3||

Katamā ca āvuso sammākammanto ?

Pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesu micchā-cārā veramaṇī.—Ayaṃ vuccat' āvuso sammākammanto. ||4||

Katamā ca āvuso sammā-ājīvo.

Idh' āvuso ariyasāvako micchā ājīvaṃ pahāya, sammā-ājīvena jivikaṃ kappeti.—Ayaṃ vuccat' āvuso sammā-ājīvo. ||5||

Katamā ca āvuso sammāvāyāmo ?

Idh' āvuso bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ

dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti — pe — padahati.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti — pe — padahati.

Uppannānaṃ kusalānaṃ dhammānaṃ tṭhiyā asammohāya bhīyo bhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ padahati.—Ayaṃ vuccat' āvuso sammāvāyāmo. || 6 ||

Katamā ca āvuso sammāsati ?

Idh' āvuso bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Vedanā vedanānupassī viharati ātāpī — pe — abhijjhādomanassaṃ.

Citte cittānupassī viharati ātāpī — pe — abhijjhādomanassaṃ.

Dhamme dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Ayaṃ vuccat' āvuso sammāsati. || 7 ||

Katamā ca āvuso sammāsamādhī ?

Idh' āvuso bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati.

Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati.

Pītiyā ca virāgā upekkhako ca viharati sato sampajāno sukhañca kāyena paṭisamvedeti yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārī ti tatiyajjhānaṃ upasampajja viharati.

Sukhassa ca pahānā dukkhassa ca pahānā pubbe ca somanassa-domanassānaṃ atthagamā addukkaṃ asukhaṃ upekkhāsati-pārisuddhiṃ catutthajjhānaṃ upasampajja viharati.—Ayaṃ vuccat' āvuso sammāsamādhī. || 8 ||

Idaṃ vuccat' āvuso dukkhanirodhagāminīpaṭipadā ariya-saccaṃ. || 10 ||

Tathāgatena āvuso arahatā sammāsambuddhena Bārāṇasiyam Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyam samanena vā brāhmaṇena vā devena va Mārena vā Brahmaṇā vā kenaci vā lokasmiṃ ācikkhatā desatā paññapatā paṭṭhapatā vivaraṇā vibhajanā uttānā-kamman ti. ||11||

Idaṃ avoca āyasma Sariputto attamanā te bhikkhū āyasmato Sariputtassa bhāsitaṃ abhinandun ti.

#### SACCAVIBHAṄGA.

### NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi ‘bhikkhavo’ ti ‘bhadante’ ti. Te bhikkhū Bhagavato paccassosum : Bhagavā etad avoca : ||1||

“Bhūtapubbaṃ, bhikkhave, rājā ahosi Arūṇavā. Rañño kho pana bhikkhave Arūṇavato Arūṇavati nāma rājadhānī ahosi. ||2||

Arūṇavatiyaṃ kho pana bhikkhave rājadhāniyaṃ Sikhī Bhagavā Arahaṃ Sammāsambuddho upanissāya vihāsi. ||3||

Sikhissa kho pana bhikkhave Bhagavato Arahato Sammā-sambuddhassa Abhibhū Sambhavaṃ nāma sāvakayugaṃ ahosi aggaṃ bhaddayugaṃ. ||4||

Atha kho, bhikkhave, Sikhī Bhagavā Arahaṃ Sammā-sambuddho Abhibhuṃ bhikkhum āmantesi : ||5||

“Āyāma brahmaṇa yena aññataro brahmaloko : ten’ upasaṅkamissāma yāva bhattassa kālo bhavissati.” ||6||

Evam bhante ti kho te bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paccassosi. ||7||

Atha kho, bhikkhave, Sikhī Bhagavā Arahaṃ Sammā-sambuddho Abhibhū ca bhikkhu seyyathāpi nāma : balavā



puriso sammiñjitam vā bāham pasāreyya pasaritam vā bāham sammiñjeyya. ||8||

Evam evam Aruṇavatiyā rājadhāniyā antarahitā tasmiṃ brahmaloke pāturaheṣuṃ.

Atha kho, bhikkhave, Sikhī Bhagavā Arahamaṃ Sammā-sambuddho Abhibbuṃ bhikkhuṃ āmantesi : “ Paṭibhātu brahmaṇa taṃ brahmuṇo ca brahma-parisā ca brahmapārisajjānaṃ ca dhammī kathā ti.” ||9||

Evam bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammā-sambuddhassa paṭissutvā brahmaṇaṃ brahmaparisaṇca brahmapārisajje ca dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. ||10||

Tatra sudam bhikkhave brahmā ca brahmaparisā ca brahmapārisajjā ca ujjhāyanti khīyanti vipācenti.

Acchariyaṃ vata bho abbhutaṃ vata bho kathaṇhi nāma satthari sammukhibhūte sāvako dhammaṃ desessatīti. ||11||

Atha kho bhikkhave Sikhī Bhagavā Arahamaṃ Sammā-sambuddho Abhibbuṃ bhikkhuṃ āmantesi :—

“ Ujjhāyanti kho te brahmaṇa brahmā ca brahmaparisā ca brahmapārisajjā ca : acchariyaṃ vata bho abbhutaṃ vata bho — kathaṇhi nāma satthari sammukhibhūte sāvako dhammaṃ desessatīti.”

Tena hi tvaṃ brahmaṇa bhiyyo so mattāya brahmaṇca brahmaparisaṇca brahmapārisajje ca saṃvejehīti. ||12||

Evam bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammā-sambuddhassa paṭissutvā dissamānena pi kāyena dhammaṃ desesi adissamānena pi kāyena dhammaṃ desesi : dissamānena hetthimena upaḍḍhakāyena, adissamānena uparimena upaḍḍhakāyena dhammaṃ desesi : dissamānena pi uparimena upaḍḍhakāyena, adissamānena hetthimena upaḍḍhakāyena pi dhammaṃ desesi. ||13||

Tatra sudam bhikkhave brahmā ca brahmaparisā ca brahmapārisajjā ca acchariyabbhuta-citta-jātā aheṣuṃ. Acchariyaṃ vata bho abbhutaṃ vata bho samaṇassa mahiddhikatā mahānubhāvatāti. ||14||

Atha kho Abhibhū bhikkhū Sikhī Bhagavantam Arahantaṃ Sammā-sambuddhaṃ etad avoca :



“Abhijānāmi khvâhaṃ bhante bhikkhusaṅghassa majjhe evarūpaṃ vācaṃ bhasitā, pahomi khvâhaṃ āvuso brahmaloke t̥hito saḥassilokadhātum̐ sareṇa viññāpetun ti. Etassa brahmaṇā kālo yaṃ tvaṃ brahmaṇa brahmaloke t̥hito saḥassi-loka-dhātum̐ sareṇaviññāpeyyāsīti. ||15||

Evam̐ bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Araḥato Sammāsambuddhassa paṭissutvā brahmaloke t̥hito imā gāthāyo abhāsi :

Ārabhatha, nikkamatha, yuñjatha Buddhasāsane  
Dhunātha maccuno senaṃ nāḷikeraṃ va kuñjaro. ||1||

Yo imasmiṃ dhammavinaye appamatto viḥassati  
Pahāya jatisaṃsāraṃ dukkhassantaṃ karissatīti. ||2||

Atha kho bhikkhave Sikhī ca Bhagavā Arahaṃ Sammāsambuddho Abhibhū ca bhikkhu brahmaṇca brahmaparisaiṇca brahmapārisajje ca samvejetvā seyyathāpi nāma : balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasaritaṃ vā bāhaṃ sammiñjeyya : evaṃ eva tasmiṃ brahmaloke antarahitā Arūṇavatiyā rājadhāniyā pāturaḥesum̐. ||16||

Atha kho bhikkhave Sikhī Bhagavā Arahaṃ Sammāsambuddho bhikkhū āmantesi :—

“Assuttha no tumhe bhikkhave Abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassā ti.” ||17||

“Assumha kho mayaṃ bhante Abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassā ti.” ||18||

“Yathā kathaṃ pana tumhe bhikkhave assuttha Abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassā ti.” ||19||

“Evam̐ kho mayaṃ bhante assumhā Abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassa :

Ārabhattha, nikkamatha, yuñjatha Buddhasāsane  
Dhunātha maccuno senaṃ nāḷikeraṃ va kuñjaro. ||1||

“Yo imasmiṃ dhammavinaye appamatto viḥassati  
Pahāya jātisaṃsāraṃ dukkhassantaṃ karissatī ti. ||2||

“Evaṃ kho mayaṃ bhante assumha Abhibhussa bhikkhuno brahmaloke ʔhitassa gāthāyo bhāsamānassā ti.” ||20||

“Sādhū, sādhū, bhikkhave, sādhū kho tumhe bhikkhave assuttha Abhibhussa bhikkhuno brahmaloke ʔhitassa gāthāyo bhāsamānassā ti. ||21||

Idaṃ avoca Bhagavā : attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti. ||22||

#### ARUNAVATISUTTAM.

### NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evaṃ me sutam : Ekaṃ samayaṃ Bhagavā Sakkesu viharati Devadahan nāma Sakyānaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi :—

“Nāhaṃ bhikkhave sabbe saññeva bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyan ti vadāmi.”

“Na ca panāhaṃ bhikkhave sabbe saññeva bhikkhūnaṃ chasu phassāyatanesu nappamādena karaṇīyan ti vadāmi.”

“Ye te, bhikkhave, bhikkhu arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anupattasadatthā parikkhīṇa bhava-samyojanā sammad-aññavimuttā : sohaṃ bhikkhūnaṃ chasu phassāyatanesu nappamādena karaṇīyan ti vadāmi. ||1||

“Taṃ kissa hetu ? Katan tesu appamādena abhabbate pamajjitun. Ye ca kho te, bhikkhave, bhikkhu sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti ; nesāhaṃ bhikkhave bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyan ti vadāmi.” ||2||

“Taṃ kissa hetu ? Santi bhikkhave eakkhuvīññeyyā, rūpā manoramā pi amanoramā pi. Tyassa phussa cittaṃ na pariādāya tiṭṭhati cetaso apariyādānā āraddhaṃ hoti viriyaṃ asallīnaṃ upatṭhitā satī apamuṭṭhā passaddho kāyo asā-raddho samāhitam cittaṃ ekaggam : imaṃ khvāhaṃ, bhi-

kkhave, appamādassa phalaṃ samphassa-māno tesam bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyaṃ ti vadāmi. || 3 ||

Santi bhikkhave ghānaviññeyyā gandhā manoramā pi amanoramā pi. || 4 ||

Santi bhikkhave jivhāviññeyyā rasā manoramā pi amanoramā pi. || 5 ||

Santi bhikkhave kāyaviññeyyā phoṭṭhabbā manoramā pi amanoramā pi. || 6 ||

Santi bhikkhave manoviññeyyā dhammā manoramā amanoramā pi.

Tyassa phussa cittaṃ na pariyādāya tiṭṭhati cetaso अपरियādānā araddhaṃ hoti : viriyaṃ asallīnaṃ upaṭṭhitā sati apamuṭṭhā passaddho kāyo asāraddho samāhitaṃ cittaṃ ekaggaṃ : imaṃ khvāhaṃ bhikkhave appamādapphalaṃ samphassamāno tesam bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyaṃ ti vadāmi. || 7 ||

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave khaṇo vo paṭiladdho brahmacariya vāsāyāti.

Diṭṭhā mayā bhikkhave cha phassāyatanānikā nāma nirayā.

Tatha : yaṃ kiñci cakkhunā rūpaṃ passati anittṭharūpaṃ ñeva passati neva itṭharūpaṃ akantarūpaṃ ñeva passati no kantarūpaṃ amanāparūpaṃ ñeva passati no manāparūpaṃ.

Yaṃ kiñci sotena saddaṃ suṇāti — pe —.

Yaṃ kiñci ghānena gandhaṃ ghāyati — pe —.

Yaṃ kiñci jivhāya rasaṃ sāyati — pe —.

Yaṃ kiñci kāyena phoṭṭhabbam phusati — pe —.

Yaṃ kiñci manasā dhammaṃ vijānāti anittṭharūpaṃ yeva vijānāti, no itṭharūpaṃ akantarūpaṃ yeva vijānāti, no kantarūpaṃ amanāparūpaṃ yeva vijānāti no manāparūpaṃ. || 8 ||

Lābhā vo, bhikkhave, suladdhaṃ vo, bhikkhave, khaṇo vo, bhikkhave, paṭiladdho brahmacariyavāsāya.

Diṭṭhā mayā, bhikkhave, cha-phassāyatanānikā nāma saggā.

Tattha : yaṃ kiñci cakkhunā rūpaṃ passati itṭharūpaṃ

yeva passati no anitt̐harūpaṃ : kantarūpaṃ yeva passati no akantaṃ rūpaṃ : manāparūpaṃ yeva passati no amanāparūpaṃ.

— pe —.

Yaṃ kiñci manasā dhammaṃ vijānāti it̐tharūpaṃ yeva vijānāti, no anitt̐harūpaṃ : kantarūpaṃ yeva vijānāti, no akantarūpaṃ : manāparūpaṃ yeva vijānāti, no amanāparūpaṃ. ||9||

Lābhā vo bhikkhave, suladdhaṃ vo bhikkhave, khaṇo vo paṭiladdho brahmacariya vāsāyāti.

Rūpārāmā, bhikkhave, devamanussā rūparatā, rūpasamuditā rūpavipariṇāma-virāganirodhā dukkhā bhikkhave devamanussā viharanti.

Saddārāmā, bhikkhave, — pe —.

Gandhārāmā, bhikkhave, — pe —.

Rasārāmā, bhikkhave, — pe —.

Phoṭṭhabbārāmā, bhikkhave, — pe —.

Dhammārāmā, bhikkhave, devamanussā dhammaratā dhammasamuditā dhammavipariṇāma virāganirodhā dukkhā, bhikkhave, devamanussā viharanti. ||10||

Tathāgato ca kho, bhikkhave, Arahāṃ Sammāsambuddho rūpānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā na rūpāramo, na rūparato na rūpasamudito na rūpavipariṇāma virāganirodhā sukho bhikkhave Tathāgato viharati.

Saddānaṃ — pe —.

Gandhānaṃ — pe —.

Rasānaṃ — pe —.

Phoṭṭhabbānaṃ — pe —.

Dhammānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā : na dhammārāmo, na dhammarato, na dhammasamudito, na dhammavipariṇāma virāganirodho sukho bhikkhave Tathāgato viharatīti. ||11||

Idaṃ avoca Bhagavā. Idaṃ vatvā ca Sugato : athāparaṃ etad avoca satthā :—

Rūpā saddā gandhā rasā phassā dhammā ca kevalā  
Iṭṭhā kantā manāpā ca yāva tattha ti vuccanti. || 1 ||

Sadevakassa lokassa ete vo sukhasammatā  
Yattha ce te nirujjhanti taṃ tesam dukkham samma-  
taṃ. || 2 ||

Sukham taṃ ditṭhamariyehi sakkāyassa nirodhanam  
Paccanīkam idaṃ hoti sabbalokena passatam. || 3 ||

Yaṃ pare sukhato āhu tad ariyā āhu dukkhato  
Yaṃ pare dukkhato āhu tad ariyā sukhato vidū. || 4 ||

Passadhammaṃ duvijānaṃ sammulhettha aviddasu  
Nivutānaṃ tamo hoti andhakāro apassatam. || 5 ||

Satañca vivaṭaṃ hoti aloko passatam iva  
Santike na vijānanti maggadhammassa kovidā. || 6 ||

Bhavarāga-paretebhi bhavayogānusāribhi  
Māradheyyānupannebhi nāyaṃ dhammosusambuddho. || 7 ||

Ko nu aññatram ariyebhi padi sambuddham arahati  
Yaṃ padaṃ sammadaññāya parinibbanti anāsavā ti. || 8 ||

DEVADAHASUTTAM.

PARITTAM NITṬHITAM.

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# A COLLECTION OF KAMMAVĀCĀS.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-  
SAMBUDDHASSA.

CHAP. I.

## THE ORDINATION OF A PRIEST.

Paṭhamam upajjham gāhāpetabbo, upajjham gāhāpetvā  
pattacīvaram ācikkhitabbam :

‘Ayan te patto?’ “Āma bhante.”

‘Ayaṃ saṅghāṭī?’ “Āma bhante.”

‘Ayaṃ uttarāsaṅgo?’ “Āma bhante.”

‘Ayaṃ antaravāsako?’ “Āma bhante.”

‘Gaccha amumhi, okāse tiṭṭhāhi!’

Suṇātu me bhante saṅgho ! *Nāgo āyasmato Tissassa* upa-  
sampadāpekho. Yadi saṅghassa pattakallam, aham *Nāgaṃ*  
anusāseyyam.

Suṇasi *Nāga* ! ayan te paccakālo bhūtakālo. Yaṃ jātam,  
taṃ saṅghamajjhe pucchante : santaṃ atthīti vattabbam,  
asantaṃ natthīti vattabbam.

Mā kho vitthāsi ! mā kho maṅku ahosi !

Evam taṃ pucchissan ti.

Santi te evarūpā ābādhā ?

‘Kutṭham?’ “Natthi bhante.”

‘Gaṇḍo?’ “Natthi bhante.”

‘Kilāso?’ “Natthi bhante.”

‘Soso?’ “Natthi bhante.”

‘Apamāro?’ “Natthi bhante.”



'Manusso' si?' "Āma bhante."  
 'Puriso' si?' "Āma bhante."  
 'Bhujisso' si?' "Āma bhante."  
 'Anaṇḍo' si?' "Āma bhante."  
 'Na' si rājabhaṭo?' "Āma bhante."  
 'Anuññāto' si mātāpitūhi?' "Āma bhante."  
 'Paripuṇṇa-vīsati-vasso' si?' "Āma bhante."  
 'Paripuṇṇan te patta-cīvaram?' "Āma bhante."  
 'Kinnāmo' si?' "Ahaṃ bhante *Nāgo* nāma."  
 'Ko nāmo te upajjhāyo?' "Upajjhāyo me bhante *āyasmā*  
*Tissathero* nāma."

Suṇātu me bhante saṅgho! *Nāgo āyasmato Tissassa*  
 upasampadāpekho. Anusiṭṭho so mayā.

Yadi saṅghassa pattakallaṃ, *Nāgo* āgaccheyya.

Āgacchāhīti vattabbo:

Saṅghaṃ bhante upasampadaṃ yācāmi: Ullumpatu maṃ  
 bhante saṅgho, anukampaṃ upādāya!

Dutiyam pi bhante saṅghaṃ upasampadaṃ yācāmi: Ullum-  
 patu maṃ bhante saṅgho, anukampaṃ upādāya!

Tatiyam pi bhante saṅghaṃ upasampadaṃ yācāmi: Ullum-  
 patu maṃ bhante saṅgho, anukampaṃ upādāya!

Suṇātu me bhante saṅgho! ayaṃ *Nāgo āyasmato Tissassa*  
 upasampadāpekho. Yadi saṅghassa pattakallaṃ ahaṃ *Nāgaṃ*  
 antarāyike dhamme puccheyyaṃ:

Supasi *Nāga*! ayaṃ te saccakālo bhūtakālo. Yaṃ jātaṃ  
 taṃ pucchāmi: Santaṃ atthīti vattabbaṃ, asantaṃ natthīti  
 vattabbaṃ.

Santi te evarūpā ābādhā:

'Kutṭhaṃ?' "Natthi bhante."

'Gaṇḍo?' "Natthi bhante."

'Kilāso?' "Natthi bhante."

'Soso?' "Natthi bhante."

'Apamāro?' "Natthi bhante."

'Manusso' si?' "Āma bhante."

'Puriso' si?' "Āma bhante."

'Bhujisso' si?' "Āma bhante."

'Anaṇḍo' si?' "Āma bhante."

‘Na’ si rājabhaṭo?’ “Āma bhante.”

‘Anuññāto’ si mātāpitūhi?’ “Āma bhante.”

‘Paripuṇṇa-vīṣati-vasso’ si?’ “Āma bhante.”

‘Paripuṇṇan te pattacīvaram?’ “Āma bhante.”

‘Kinnāmo’ si?’ “Aham bhante *Nāgo* nāma.”

‘Ko nāmo te upajjhāyo?’ “Upajjhāyo me bhante *āyasmā Tissatthero* nāma.”

Suṇātu me bhante saṅgho! Ayaṃ *Nāgo* āyasmato Tissassa upasampadāpekho, parisuddho antarāyikehi dhammehi, paripuṇṇ’ assa patta-cīvaram *Nāgo* saṅghaṃ upasampadam yācati *āyasmatā Tissena* upajjhāyena.

Yadi saṅghassa pattakallaṃ saṅgho *Nāgaṃ* upasampadeyya *āyasmatā Tissena* upajjhāyena.

*Esā Ñatti :*

Suṇātu me bhante saṅgho! Ayaṃ *Nāgo* āyasmato Tissassa upasampadāpekho parisuddho antarāyikehi dhammehi paripuṇṇ’ assa pattacīvaram *Nāgo* saṅghaṃ upasampadam yācati *āyasmatā Tissena* upajjhāyena. Saṅgho *Nāgaṃ* upasampādeti *āyasmatā Tissena* upajjhāyena. Yassāyasmato khamati *Nāgassa* upasampadā *āyasmatā Tissena* upajjhāyena, so tuṇh’ assa. Yassa na kkhamati, so bhāseyya.

Dutiyam pi etaṃ atthaṃ vadāmi :

Suṇātu me bhante saṅgho! ayaṃ *Nāgo* āyasmato Tissassa upasampadāpekho parisuddho antarāyikehi dhammehi paripuṇṇ’ assa pattacīvaram *Nāgo* saṅghaṃ upasampadam yācati *āyasmatā Tissena* upajjhāyena. Saṅgho *Nāgaṃ* upasampādeti *āyasmatā Tissena* upajjhāyena. Yassāyasmato khamati *Nāgassa* upasampadā *āyasmatā Tissena* upajjhāyena, so tuṇh’ assa. Yassa na kkhamati, so bhāseyya.

Tatiyam pi etaṃ atthaṃ vadāmi.

Suṇātu me bhante saṅgho! ayaṃ *Nāgo* āyasmato Tissassa upasampadāpekho parisuddho antarāyikehi dhammehi paripuṇṇ’ assa pattacīvaram *Nāgo* saṅghaṃ upasampadam yācati *āyasmatā Tissena* upajjhāyena. Saṅgho *Nāgaṃ* upasampādeti *āyasmatā Tissena* upajjhāyena. Yassāyasmato khamati *Nāgassa* upasampadā *āyasmatā Tissena* upajjhāyena, so tuṇh’ assa. Yassa na kkhamati so bhāseyya.

Upasampanno saṅghena Nāgo āyasmatā Tissena upajjhāyena : khamati saṅghassa : tasmā tuṇhī evaṃ etaṃ dhāra-yāmīti.—

Tāvadeva chāyā metabbā ;  
Utupamāṇaṃ ācikkhitabbā ;  
Divasabhāgo ācikkhitabbo ;  
Saṅgīti ācikkhitabbā.—

Cattāro nissayā ācikkhitabbā  
Cattāri ca akaraṇīyāni ācikkhitabbāni :

1) “ *Piṇḍiyālopaḥojanaṃ nissāya pabbajjā* : tattha te yāvajīvaṃ ussaho karaṇīyo. Atirekalābho : Saṅghabhattaṃ, uddeśabhattaṃ, nimantanāṃ, salākabhattaṃ, pakkhikaṃ, uposathikaṃ, pāṭipadikaṃ.” “*Āma bhante!*”

2) “ *Paṃsukūlacīvaraṃ nissāya pabbajjā* : tattha te yāvajīvaṃ ussaho karaṇīyo. Atirekalābho : khomaṃ, kappāsikaṃ, koseyyaṃ, kambalaṃ, sūṇaṃ, bhaṅgaṃ.” “*Āma bhante.*”

3) “ *Rukkhamaḥāsanaṃ nissāya pabbajjā* : tattha te yāvajīvaṃ ussaho karaṇīyo. Atirekalābho : vihāro aḍḍha-yogo, pāsādo, hammiyaṃ, guhā.” “*Āma bhante!*”

4) “ *Pūtimuttabhessaḍḍhaṃ nissāya pabbajjā* : tattha te yāvajīvaṃ ussaho karaṇīyo. Atirekalābho : Sappi, navanītaṃ, telaṃ, madhu, phāṇitaṃ.” “*Āma bhante!*”

1) “ *Upasampanna bhikkhunā methuno dhammo na paṭisevitaṃ antamaso tiracchāṇagatāya pi*. Yo bhikkhu methunaṃ dhammaṃ paṭisevati assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma : Puriso sīsacchinno abhabbo tena sarīrabandhanena jīvitum, evaṃ eva bhikkhu methunaṃ dhammaṃ paṭisevitvā assamaṇo hoti asakyaputtiyo. Tan te yāvajīvaṃ akaraṇīyaṃ.” “*Āma bhante!*”

2) “ *Upasampanna bhikkhunā adinnaṃ theyyasaṅkhātānaṃ ādātābaṇaṃ antamaso tiṇasalākaṃ upādāya*. Yo bhikkhu pādaṃ vā pādārahaṃ vā atirekapādaṃ vā adinnaṃ theyyasaṅkhātāṃ ādiyati, assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma : Paṇḍupalāso bandhanā pamutto abhabbo haritattaya evaṃ eva bhikkhu pādaṃ vā pādārahaṃ vā atirekapādaṃ vā

adinnaṃ theyyasaṅkhātāṃ ādiyitvā, assamaṇo hoti asakya-puttiyo. Tan te yāvajīvaṃ akaraṇīyaṃ.” ““Āma bhante!””

3) “*Upasampanna bhikkhunā sañceicca paṇo jīvītā na voropetabbo antamaso kunthakipillikaṃ upādāya*: Yo bhikkhu sañceicca manussaviggahaṃ jīvītā voropeti antamaso gabbha-pātaṇaṃ upādāya assamaṇo hoti asakya-puttiyo. Seyyathāpi nāma puthu silā dvedhā bhinnā appaṭisandhikā hoti, evaṃ eva bhikkhu sañceicca manussaviggahaṃ jīvītā voropetvā assamaṇo hoti, asakya-puttiyo. Tan te yāvajīvaṃ akaraṇīyaṃ.” ““Āma bhante.””

4) “*Upasampanna bhikkhunā uttari-manussa-dhammo na ullapitabbo antamaso suññāgāre abhirāmiti*. Yo bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttari-manussa-dhammaṃ ullapati jhānaṃ vā vimokkhaṃ vā samādhim vā samāpattim vā maggaṃ vā phalaṃ vā assamaṇo hoti asakya-puttiyo. Seyyathāpi nāma: tālo matthakā chinno, abhabbo puna viruḥhayā evaṃ eva bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttari-manussa-dhammaṃ ullapitvā, assamaṇo hoti asakya-puttiyo. Tan te yāvajīvaṃ akaraṇīyaṃ.” ““Āma bhante.””

## CHAP. II.

### THE INVESTITURE OF A PRIEST WITH THE THREE ROBES.

Suṇātu me bhante saṅgho. Yo so saṅghena ticīvarena avippavāso sammato. Yadi saṅghassa pattakallaṃ saṅgho taṃ ticīvarena avippavāsaṃ samūhaneyya.

*Esā ñatti :*

Suṇātu me bhante saṅgho : Yo so saṅghena ticīvarena avippavāso sammato, saṅgho taṃ ticīvarena avippavāsaṃ samūhanati. Yassāyasmato khamati etassa ticīvarena avippa-

vāsassa samugghāto, so tuṇh' assa. Yassa na kkkhamati so bhāseyya. Samūhato so saṅghena ticīvarena avippavāso. Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmiti.

### CHAP. III.

## THE FIXING OF A BOUNDARY FOR THE PERFORMANCE OF THE UPOSATHA.

Suṇātu me bhante saṅgho ! Yā sā saṅghena sīmā sammannitā samānasamvāsā ek' uposathā : yadi saṅghassa patta-kallaṃ saṅgho taṃ sīmāṃ samūhaneyya.

*Esā ñatti :*

Suṇātu me bhante saṅgho ! yā sā saṅghena sīmā sammannitā samānasamvāsā ek' uposathā, saṅgho taṃ sīmāṃ samūhanati. Yassāyasmato khamati etissā sīmāya samānasamvāsāya ek' uposathāya samugghāto so tuṇh' assa. Yassa na kkkhamati, so bhāseyya. Samūhata sā sīmā saṅghena samānasamvāsā ek' uposathā. Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmiti.

'Puratthimāya disāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Puratthimāya anudisāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Dakkhiṇāya disāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Dakkhiṇāya anudisāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Pacchimāya disāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Pacchimāya anudisāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Uttarāya disāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

‘Uttarāya anudisāya kin nimittam?’ “Pāsāṇo bhante!”

‘Eso pāsāṇo nimittam!’

Suṇātu me bhante saṅgho! Yāvatā samantā nimittā kittitā: yadi saṅghassa pattakallaṃ saṅgho etehi nimित्तेhi sīmaṃ sammanneyya samāna-samvāsam ek’ uposatham.

*Esā ñatti:*

Suṇātu me bhante saṅgho! Yāvatā samantā nimittā kittitā saṅgho etehi nimित्तेhi sīmaṃ sammannati samānasamvāsam ek’ uposatham. Yassāyasmato khamati etehi nimित्तेhi sīmāya sammuti samāna-samvāsāya ek’ uposathāya, so tuṇh’ assa! Yassa na kkhamati so bhāseyya! Sammatā sā sīmā saṅghena etehi nimित्तेhi samānasamvāsā ek’ uposathā. Khamati saṅghassa tasmā tuṇhī evam etaṃ dhārayāmīti.

Suṇātu me bhante saṅgho! Yā sā saṅghena sammata samānasamvāsa ek’ uposathā: Yadi saṅghassa pattakallaṃ saṅgho taṃ sīmaṃ ticīvarena avippavasam sammaneyya ṭhapetvā gāmañca gāmūpacarañca.

*Esā ñatti:*

Suṇātu me bhante saṅgho! Yā sā saṅghena sīmā sammata samānasamvāsā ek’ uposathā saṅgho taṃ sīmaṃ ticīvarena avippavāsam sammannati ṭhapetvā gāmañca gāmūpacārañca.

Yassāyasmato khamati etissa sīmāya ticīvarena avippavāsāya sammuti ṭhapetvā gāmañca gāmūpacārañca, so tuṇh’ assa! yassa na kkhamati so bhāseyya.

Sammata sā sīmā saṅghena ticīvarena avippavāsā ṭhapetvā gāmañca gāmūpacārañca. Khamati saṅghassa tasmā tuṇhī evam etaṃ dhārayāmīti.

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#### CHAP. IV.

### THE BESTOWMENT OF THE KATHINA ROBE.

Suṇātu me bhante saṅgho! Idaṃ saṅghassa kaṭhina-dussam uppannam. Yadi saṅghassa pattakallaṃ, saṅgho imaṃ kaṭhinadussam itthannāmassa bhikkhuno dadeyya kaṭhinaṃ attharitam.



*Esā ñatti.*

Sunātu me bhante saṅgho ! Idaṃ saṅghassa kaṭhina-dussaṃ uppannaṃ. Saṅgho imaṃ kaṭhinadussaṃ itthannā-massa bhikkhuno 'deti kaṭhinaṃ attharituṃ. Yassāyasmato khamati imassa kaṭhinadussassa itthannāmassa bhikkhuno dānaṃ kaṭhinaṃ attharituṃ so tuṇh'assa. Yassa na kkhamati so bhāseyya. Dinnaṃ idaṃ saṅghena kaṭhinadussaṃ itthannāmassa bhikkhuno kaṭhinaṃ attharituṃ. Khamati saṅghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmīti.

Kaṭhinadāyakassa vatthaṃ atthi sace so taṃ ajānanto pucchati : “ Bhante kathaṃ kaṭhinaṃ dātabban ti ? ”

Tassa evaṃ āciikkhitabbaṃ : “ “ Tiṇṇaṃ cīvarūnaṃ añña-tara-pahonakaṃ suriyuggamana-samaye vatthaṃ kaṭhinacī-varaṃ demā ti dātuṃ vattatīti :

“ “ Atthārakena bhikkhunā sace saṅghāṭiyā kaṭhinaṃ attharitu kāmo hoti, porāṇikā saṅghāṭi paccuddharitabbā : navā saṅghāṭi adhiṭṭhātābbā, “ imāya saṅghāṭiyā kaṭhinaṃ attharāmīti,” vācā bhinditabbā. Tena kaṭhinatthārakena bhikkhunā saṅghaṃ upasankamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā añjalinaṃ paggaheṭvā evaṃ assa vacanīyo :

“ Atthatāṃ, bhante, saṅghassa kaṭhinaṃ dhammiko kaṭhinatthāro, anumodatha ! ”

“ “ Atthatāṃ āvuso saṅghassa kaṭhinaṃ dhammiko kaṭhinatthāro anumodamā ti ! ” ”

Sunātu me bhante saṅgho ! Yadi saṅghassa pattakallaṃ saṅgho kaṭhinaṃ uddhareyya.

*Esā ñatti :*

Sunātu me bhante saṅgho ! Yadi saṅghassa pattakallaṃ saṅgho kaṭhinaṃ uddharati. Yassāyasmato khamati kaṭhinassa ubbhāro so tuṇh'assa ! yassa na kkhamati, so bhāseyya.—

Ubbhatāṃ saṅghena kaṭhinaṃ ! Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmīti.



## CHAP. V.

## THE ELECTION OF A PRIEST.

Ahaṃ bhante itthannāmaṃ therasammutiṃ icchāmi! sohaṃ, bhante, saṅghaṃ itthannāmaṃ thesasammutiṃ yācāmi! Dutiyam pi yācāpetvā, tatiyam pi yācāpetvā byāttena bhikkhuna paṭibaleṇa saṅgho ūpetaṭṭho:

Suṇātu me bhante saṅgho! ayaṃ itthannāmo bhikkhu saṅghaṃ itthannāmaṃ thesasammutiṃ yācati. Yadi saṅghassa pattakallaṃ saṅgho itthannāmassa bhikkhuno itthannāmaṃ thesasammutiṃ dadeyya.

*Esā ñatti:*

Suṇātu me bhante saṅgho! Ayaṃ itthannāmo bhikkhu saṅghaṃ itthannāmaṃ thesasammutiṃ yācati, saṅgho itthannāmassa bhikkhuno itthannāmaṃ thesasammutiṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno itthannāmaṃ thesasammutiyaṃ dānaṃ, so tuṇh' assa. Yassa na kkhamati so bhāseyya.—Dinnā saṅghena itthannāmassa bhikkhuno itthannāmaṃ thesasammuti: khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmīti.

## CHAP. VI.

## THE GIVING OF A NAME TO A PRIEST.

Ahaṃ bhante itthannāmaṃ nāmasammutiṃ icchāmi, sohaṃ bhante saṅghaṃ itthannāmaṃ nāmasammutiṃ yācāmīti. Dutiyam pi yācāpetva tatiyam pi yācāpetvā byāttena bhikkhuna paṭibaleṇa saṅgho ūpetaṭṭho:

Suṇātu me bhante saṅgho! Ayaṃ itthannāmo bhikkhu saṅghaṃ itthannāmaṃ nāmasammutiṃ yācāti. Yadi saṅghassa pattakallaṃ saṅgho itthannāmassa bhikkhuno itthannāmaṃ nāmasammutiṃ dadeyya.

*Esā ñatti:*

Suṇātu me bhante saṅgho ! Ayam itthannamo bhikkhu saṅghaṃ itthannāmaṃ nāmasammutiṃ yācati : saṅgho itthannāmassa bhikkhuno itthannāmaṃ nāmasammutiṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno itthannāmaṃ nāma sammutiyaṃ dānaṃ so tuṇh' assa ! Yassa na kkhamati so bhāseyya.

Dinnā saṅghena itthannāmassa bhikkhuno itthannāmaṃ nāmasammuti : Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārāyāmīti.—

Evaṃ kammavācaṃ katvā byattena bhikkhunā paṭibaleṇa dātabbo ti.

## CHAP. VII.

### THE DEDICATION OF A VIHĀRA.

Suṇātu me bhante saṅgho ; Yadi saṅghassa pattakallaṃ saṅgho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammanneyya.

*Esā ñatti :*

Suṇātu me bhante saṅgho ! Saṅgho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammannati. Yassāyasmato khamati itthannāmassa vihārassa kappiya bhūmiyaṃ sammuti so tuṇh' assa : Yassa na kkhamati so bhāseyya. Sammato saṅghena itthannāmo vihāro kappiyabhūmi. Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārāyāmīti.

# HANDBOOK OF PĀLI.

## III. GLOSSARY.



# GLOSSARY.

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## A.

A, and before vowels AN, a negative particle ; used only in composition.

AṂSO, a part, a period of time.

AṂSO, AṂSAM, shoulder.

*a-katṭho* (adj.), not ploughed.

*a-kaṇo*, rice freed from the red coating which underlies the husks.

*a-kanto* (adj.), unpleasant, disagreeable.

*a-kāliko* (adj.), without delay (epithet of the dhamma), immediate.

*a-kuppo* (adj.), firm, immovable.

*a-kusalo* (adj.), bad, evil, sinful.

*a-kkuddho* (adj.), not violent.

*akkha-dhutto*, gambler.

*akkhātā* (m.), one who tells.

*a-kkhāti*, to tell.

AKKHO, a die.

AGGAM, point, top, extremity.

AGGI (m.), fire.

AGGO (adj.), first, foremost.

AṄGAM, limb ; share, quality, attribute.

*acceti*, to pass beyond, to overcome ; p. p. *atīto*, past.

AJJA (adv.), now, to-day.

*ajjatagge*, henceforward.

AJJHATTAM, individual thought.

*ajjhataṃ* (adv.), relating to the individual.

*ajjhattiko* (adj.), internal, belonging to the individual.

AJJHĀYAKO, a preceptor.

AÑJALI (m.), the hollow of the joined hands.

*aññataro*, one, a certain.

AÑÑĀ (f.) knowledge.

*aññatra* (adv.), otherwise, with the exception of.

AÑÑO, other.

ATṬO, a case, a cause.

ATṬHA (num.), eight.

*aṭṭhaṅgiko* (adj.), eightfold.

*aṭṭhamo*, eighth.

ATṬHI (n.), bone ; caus. *aṭṭhiyati*, to treat as a bone.

ATṬHIMINĪJĀ (f.), marrow.

ATṬHO, reason.

ADDHAYOGO (t. t.), large hall.

*apuko* (adj.), very small.

AṆṆAVO, the sea, the ocean.

ATI (adv. and prep.), over, beyond, exceeding, before vowels *acc*.

*ati-go* (adj.), escaping from. [gant.

*ati-maññati*, to despise, to be arro-

*ati-mānī* (adj.), proud.

ATIREKALĀBHO (t. t.), extra allowance.

ATTĀ (n.), self, mind (for declension, see Grammar).

ATTHA (adv.), here. [ance.

ATTHAM (Skr. *asta*), disappear-  
*attha-gamo*, *atthañ*<sup>o</sup>, disappearance,  
annihilation.

*a-ttharati*, to spread out.

*atthāya* (adv.), for the good of.

ATTHI, to be (for conjugation, see Grammar).

ATTHO, reason, desire; property.

ATHA, ATHO (adv.), and; but.

*a-thuso* (adj.), free from husk.

*a-dinnādānaṃ*, taking what is not given.

ADDHĀNAM, a road; a long time.

ADHAMO (adj.), lowest.

ADHI (adv. and prep.), above, over;  
frequently in composition before  
vowels *ajjh*.

*adhi-tiṭṭhati*, to devote oneself.

*adhi-tṭhānaṃ*, resting-place.

ADHI-PATI (m.), lord, chief.

*adhi-bhāsati*, to address; aor. *ajjha-  
bhāsi*.

*adhi-vahanaṃ*, carrying.

*adhi-vāsanaṃ*, the assent. [accept.

*adhi-vāseti* (caus.), to consent, to

*a-naṇo*, free from debt.

*an-attā* (m.), not a self.

*an-atto* (adj.), without individuality, unreal.

*an-attha-saṃkhito*, profitless.

*an-anu-giddho*, without greediness.

*an-anu-ssuto* (adj.), unheard of.

*an-anto*, without end, innumerable.

ANA-BHĀVO, non-existence; *ana-  
bhāvaṃ gacchati*, to come to  
nothing, to perish.

*an-ūbhirati*, dissatisfaction.

*an-arahā*, not being a saint.

*an-ariyo*, ignoble.

*anavajjātā* (f.), blamelessness.

*anavajjo* (adj.), blameless.

*an-avayho* (adj.), not to be given in marriage.

*an-avaseso*, without remainder.

*an-avilo*, clear from.

*anākulo*, untroubled.

*anāgato*, future, coming. [less.

*anālayo*, free from desire, passion-

A-NICCO (adj.) (t. t.), perishable,  
not lasting.

*aniṭṭho* (adj.), unpleasant.

ANU (adv. and prep.), after, later;  
along, again, in consequence.

*anu-kathiyati*, to recite.

*anu-kampako*, compassionate.

*anu-kampī*, compassionate.

*anu-jānāti*, to permit; p. p. *anuñ-  
ñato*.

*an-uṭṭhānaṃ*, want of energy.

*anu-tṭhitati*, to make to follow.

*an-uttaro* (adj.), than which none is  
higher, the highest.

*anudisā* (f.), an intermediate point  
of the compass.

*an-up-pagacchati*, not to embrace.

*anu-paru-yati*, to walk round and  
round.

*anu-passī* (adj.), looking at, contem-  
plating.

*anu-pubbaso* (adv.), in regular order.

*anuppanno*, not arisen.

*an-uppādo*, not arising.

*anu-yāti*, to follow.

*anu-yogo*, being addicted to.

*anu-rukkhati*, to protect.

ANU-SAYO (t. t.), repentance.

*anusārī* (adj.), following.

*anu-sāsati*, to teach.

*anu-ssarati*, to call in mind.

*anu-ssāveti* (caus.), to cause to be heard, to proclaim.

*an-ejo* (adj.), free from desire.

*an-ottapī* (adj.), fearless of sinning.

ANTAM, the intestines, bowels.

ANTAGŪÑAM, mesentery.

*antamaso*, even.

ANTARA (adv. and prep.), within, between, among.

*antara-dhānam*, disappearance.

*antara-dhāyati*, to vanish, to hide ; p. p. *antarahito*, vanished.

*antarāyiko*, causing an obstacle.

ANTARA-VĀSAKO (t. t.), undergarment worn by a Buddhist priest.

ANTALIKKHAM, sky, air.

ANTIMO, last, final.

ANTO (adv. and prep.), within, in, inside ; see also *antara*.

ANTO (also neuter), end, limit.

ANDHO (adj.), blind.

*andha-kāro*, darkness.

ANNAṂ, food.

APAMĀRO, epilepsy.

*a-pamuṭṭho* (adj.), not left behind.

*a-parājito*, unconquered.

*a-parimāṇo* (adj.), immense, undefined.

*a-pariyādānam*, not taking up, not laying hold of.

APARO (adj.), other, subsequent ; western.

*a-pādako*, having no feet.

APĀYO [going away], hell.

API, PI (part.), also, even.

*a-pisuno* (adj.), not calumnious.

*ap-eti*, to go away.

*appa-kicco*, having few cares.

*a-ppagabbho*, not arrogant.

*a-ppaṭi-sandiko*, that cannot be united.

*appa-nigghoso*, free from noise.

*a-ppa-matto*, vigilant, careful.

*a-ppamāṇo* (adj.), infinite.

*a-ppa-mādo*, vigilance, zeal.

*appa-saddo*, free from noise.

*a-ppa-sanno*, dissatisfied.

*a-ppiyo*, not dear, hateful.

APPO (adj.), small, weak ; frequently in composition.

*abbh-ug-gacchati*, to reach. [sire.

A-BY-ĀPĀDO (t. t.), absence of de-

*a-bhabbatā* (f.), non-liability.

*a-bhabbo* (adj.), incapable.

*a-bhayam*, safety from danger.

ABHI (adv. and prep.), exceeding ; in, into.

*abhi-kkanto*, handsome, beautiful.

*abhi-kkanto* (p. p. p.), *abhikkamati*, advanced.

*abhi-kkamati*, to step forward.

*abhi-kkamo*, advancing.

*abhi-gīto*, (p. p. p.), recited.

*abhi-jānāti*, to know ; ger. *abhiññā*.

ABHIJHĀ (f.), covetousness.

*abhi-tiṭṭhati*, to surpass.

ABHITTHĀNAM (t. t.), crime, deadly sin.

ABHIṆHAM (adv.), repeatedly.

*abhiṇhaso* (adv.), repeatedly. [with.

*abhi-nandati*, to rejoice, to be pleased

ABHI-NIBBATTI (f.) (t. t.), rebirth in another existence.



*abhi-nivesso*, adhering to.  
*abhi-pāleti*, to guard, to keep.  
*abhi-ppa-modayaṃ*, rejoicing.  
*abhi-ramati*, to delight.  
*abhi-rulo*, cooing, singing.  
*abhi-rūhati*, to mount.  
*abhi-vassati*, to cause to rain.  
*abhi-vadeṭi*, caus. of *abhivaduti*, to salute.  
*abhi-sameti*, to penetrate.  
*a-bhojaneyyo*, not to be eaten.  
*a-mato* (adj.), immortal.  
*a-manūpo* (adj.), unpleasing, unpleasant.  
*a-manoramo* (adj.), unpleasant.  
*a-mitto*, enemy.  
**ARAÑÑAM**, forest.  
**ARAHĀ ARAHAM** (m.), a venerable person.  
**ARAO** (adj.), worth.  
**ARIYO** (adj.), honourable, venerable, noble.  
**ARIYA-SACCAṂ** (t. t.), sublime truth.  
**ALAM** (adv.), sufficient.  
**ALASO** (adj.), idle.  
**ALOKO**, intuition.  
*alliyati*, to be attached, to adhere.  
*alliko* (adj.), being addicted, adhering.  
**AVA** and **O** (prep. and adv.), away, off; down.  
*ava-jānāti*, to despise.  
*ava-ruddho* (adj.), obstructed.  
*a-viddasu*, ignorant.  
*a-vippavāso*, not parting.  
*a-vi-rūlho* (adj.), not grown.  
*a-rivayho* (adj.), not marriageable.  
*avihimsā* (f.), mercy, humanity.

*avecca*, gerund. of *ara* +  $\sqrt{i}$ , to penetrate.  
*a-veraṃ*, friendliness.  
*a-santo* (adj.), not good, wicked.  
*a-sammoho* (adj.), without infatuation.  
*a-sallīno*, not cowering, resolute.  
**ASĪTI** (num.), eighty.  
**ASU** (pron.), this, that (see Grammar); *amumhi* (loc.), here.  
*a-suci* (adj.), unclean.  
*a-subho* (adj.), bad.  
**ASURO**, an asura.  
*a-seso* (adj.), without rest; all, every.  
*a-soko*, free from sorrow.  
**ASNATI**, to eat. [ness.  
*assādo*, tasting; enjoyment, happiness.  
*a-ssasati*, to inhale air.  
**ASSO**, horse.  
**AHAM** (pron.), I (see Grammar).  
**AHI** (m.), a snake.  
**AHO** (interjection).

### Ā.

**Ā** (prep.), until, as far as.  
*ā-kaṅkhati*, to desire.  
*ā-kappo*, ornament, disguise.  
*ā-gacchati*, to come.  
*ā-cikkhati*, to tell, to announce, to investigate.  
*ājāñño* (adj.), of noble birth. [hood.  
*ā-jīvo*, livelihood, means of livelihood.  
**ĀTAPO**, sunshine.  
**ĀTĀPĪ** (adj.), ardent, zealous.  
*ā-dūti*, to take; pass. *ādiyati*.  
**ĀDICCO**, the sun.  
**ĀDĪNAVO**, distress, suffering; evil result.  
*ānantariko* (adj.), uninterrupted.

ĀNĀPĀNĀM (t. t.), inhaled and exhaled breath.

ĀNISAMSO, advantage, profit.

ānubhavavā (adj.), possessing power.

ānu-bhāvo, power, dignity.

ā-neti, to bring home.

āpādetā (m.), inflicter, causer.

ābādhiko (adj.), affected with illness.

ĀBĀDHO, illness.

ā-bhujati, to bend, to turn.

ĀMA (interj.), yes, truly.

ā-manteti, to address. [sphere.

ĀYATANĀM (t. t.), organs of sense;

ā-yatiko, future.

ĀYASMĀ, old, venerable.

ĀYĀSO, despair.

ĀYU (n.), life.

ā-yuto (adj.), endowed with.

ā-raddho (p. p. p. to āradhati), accomplished.

ā-rahati, to begin, to attempt, to exert oneself; ger. ārabha; p. p. p. āraddho.

ĀRĀMO, pleasure, pleasure-garden.

ā-ruhati, to ascend.

ā-varaṇam, covering.

āvaso, abode.

āvahati, to convey.

ĀVI (adv.), manifestly, in full view (see Grammar).

ā-visati, to enter, to approach.

ĀVUSO (voc. to āyasmā), friend!

āsanaṃ, a seat.

Ā-SAVO (t. t.), literally influence; human passion; *khīṇāsavo*, one in whom human passion is extinct.

ĀSEVĪ (adj.), addicted to.

ĀHA, to speak (see Grammar).

āhanati, to strike.

ĀHĀRO, food.

ā-huti (f.), offering.

āhuneyyo (adj.), sacrificial, worshipful, worthy of offerings.

## I.

ĪNGHA (interj.), come! pray!

ICCHATI, to wish.

ICCHĀ, wish, desire, lust.

ĪJĀTI, to move, to be shaken.

INĀM, debt. [sant.

ITTHO (adj.), desired, good, plea-

ITI, TI (conj.), thus.

ITTHATTAM, present condition.

itthan-nāmo, having such and such a name, thus named.

ITTHI (f.), woman (for declension, see Grammar).

IDDHI (f.) (t. t.), supernatural power.

iddhiko (adj.), possessed of *iddhi* (supernatural power).

iddhimā, possessed of supernatural power.

IDHA (adv.), here, hither. [gate.

indakhīlo, pillar in front of a city

INDO, king, chief.

INDRIYO (t. t.), faculty.

ISI, a priest; *mahesi* (idem).

issariyaṃ, dominion.

ISSARO, master, chief.

ISSĀ, jealousy, envy.

## Ī.

ĪSĀ, pole of a plough.

## U.

uk-kujjeti, to set up again.

ug-gacchati, to rise.

*ug-gaṇhāti*, to rise, to lift up, to learn.

*ug-gamanam*, rise.

UGGO, violent.

UCCĀ (indecl.), as first part of compounds high ; *uccāsayanam*, high seat.

UC-CĀRO, excrement.

UJU (adj.), straight.

*uj-jhāyati*, to be irritated, annoyed.

*u-ttḥahati*, to rise, to stand up, to exert oneself ; p. p. *vuttḥito*.

UṆṆA-NĀBHI (m.), spider.

UṆHAM, heat.

UṆHO (adj.), hot.

ULĀRO (adj.), mighty, great.

UTU (m. f. n.), season. [most.

UTTAMO (superl.), highest, ut-

UTTARĀ-SANĠO, the upper yellow garment of a Buddhist priest.

UTTARO (adj.), higher ; northern.

UTTĀNO, supine ; open, evident, clear, easy ; adv. *uttāni* and *uttānā*, clearly.

*ut-trasati*, to tremble.

UD (prep., only used in composition), above, away ; outside, out.

UDAKAM, water.

UDARAM, belly.

*udariyam*, stomach.

UDĀNAM, solemn utterance.

*udāneti* (cans.), to breathe forth.

*ud-eti*, to come up.

UDDHAM, upwards.

*ud-dharati*, to draw out ; to lift up.

UPA (adv. and prep.), near to ; below, less.

*upa-cāro*, approach ; *gamūpacāro*, the approach to a village.

*upa-jīvati*, to subsist by.

*upajjhāpeti*, to command.

UPAJJHO, preceptor.

*upa-ttḥanam*, attendance.

*upa-ttḥito* (p. p.), ready, present.

*upaḍḍho*, half, partial.

*upa-dissati*, to be seen, discovered.

UPADHI (t. t.), a substratum of being.

*upanāmeti* (cans.), to offer.

UPA-NĀHĪ (adj.), bearing hatred.

*upa-ni-pajjati*, to lie down.

*upanissāya*, near, close to.

*upa-nisso*, residing in.

*upa-pajjati*, to come to, to attain.

*upamo*, highest.

*uparimo* (adj.), uppermost.

*upa-vadati*, to blame.

*upa-saṇ-kamati*, to go to, to approach.

*upa-samo*, quietude, calm.

UPASAMPADĀ (f.) (t. t.), the upasampadā ordination.

*upasampadāpekho*, wishing for ordination.

UPĀDĀNAM (t. t.), clinging to existence, attachment ; *okhandhā*, element of being.

*upā-diyati*, to take hold ; *anukam-puṇṇ upāḍḍāya*, taking pity.

*upāyāso*, despair.

UPĀYO, means of success.

UPĀSAKO, fem. UPĀSIKĀ (t. t.), a lay devotee.

UPEKHĀ (f.), indifference, equanimity.

*upekkhako*, resigned, patient.

*up-eti*, to go, to approach ; *pāṇu-peto*, living, possessed of breath.

UPOSATHIKAM̐ (t. t.), food offered on full-moon days.

UPOSATHO (t. t.), the Buddhist Sabbath-day.

*up-pajjati*, to arise.

*uppanno*, p. p. p. to *uppajati*.

UBBHĀRO = UDDHĀRO (t. t.), rooting up.

*ul-lapati*, to lay claim to, to assert.

*ul-lumpati*, to lift up.

*ul-loketi*, to look up.

*us-saho*, exertion.

## E.

*ekaggo* (adj.), calm, tranquil.

*eka-cco* (adj.), one, a certain.

*eka-m-antani* (adv.), on one side.

EKO (num.), one ; alone.

EKO (adj.), single, solitary.

EKODIBHĀVO (t. t.), unity, per-  
haps 'predominance.'

*etarahi* (adv.), now.

*etādiso*, such like.

ETI, to go, to enter (with acc.).

EVA and EVAM̐ (adv.), thus.

ESANĀ (f.), wish, desire.

ESĪ (adj.), seeking, desiring.

*ehi-passiko* (adj.), inviting (epithet of the dhamma).

## O.

*o-kāso*, room, place.

*o-kkanti* (f.), descent.

OGHO, flood, torrent.

*opanayiko*, leading to perfection  
(epithet of the dhamma).

*oṭṭhāvo* (adj.), steady.

ODĀTO, white, pure.

*opāko*, without result.

*o-pilāpeti*, to let float.

*o-bhāsatī*, to shine.

*o-bhāso*, light.

*o-hito* (p. p. p.), put down, deposited.

## K.

KAMSO, metal, bronze.

KAN̐KHATI, to doubt.

KACCHURO, scab.

KATHINAM̐ (t. t.), a robe made for a Buddhist priest in a single day, out of the rough material.

KATHINO (adj.), hard, solid.

KAN̐DU (f.), itch.

KAN̐NO, ear.

KAN̐HO (adj.), black, sinful.

*katapuññatā*, meritoriousness.

KATAMO (pron.), what ? which ?

KATHAM̐ (adv.), how.

KATHĀ (f.), discourse.

*kad-ariyo*, a bad man.

KANTO (adj.), loved, agreeable.

KAPPĀSIKAM̐, cotton.

KAPPIYO (adj.), fit, right, proper ;  
*kappiyabhūmi*, a suitable site.

KAPPETI (caus.), to enter upon, to arrange.

KAPPO, time ; rule ; ordinance ; all, the whole ; *kevalakappo*, whole.

KAMPATI, to shake.

KAMBAKAM̐, woollen garment.

KAMMAṂ, doing, action.

*kammantā* (f.), calling.

*kammanto*, conduct ; occupation, work.

*kamma-ripāko*, result of actions.

*kamyatā* (f.), desire.

KARANAM̐, making.

KARĪSAM̐, excrement.

KARUṆĀ (f.), compassion.  
 KAROTI, to make (see Grammar);  
*manasikaroti*, to pay attention;  
*kālaṅkaroti*, to die; *añjalini*  
*karoti*, to salute respectfully.  
 KALEBARAM, a corpse.  
 KASATI, to plough.  
*kasī*, ploughing.  
*kassako*, a ploughman.  
 KĀMO, wish, desire; lust, passion.  
 KĀYO, body.  
*kāyiko* (adj.), bodily, physical.  
 KĀRĪ (adj.), doing, acting.  
 KĀRO, making, constituent part.  
*kālakiriya* (f.), death.  
 KĀLO, time; *kalena*, in due time;  
*bhattakālo*, meal-time.  
*kālam maññati*, he deems it right.  
 KĀSO, a cough.  
 KĪM (adv.), why, pray? what.  
*kimsu*, what.  
*kīnci(d)*, anything, whatsoever.  
 KIṆCIKKHAM, a trifle.  
 KITTAYATI, *kitteti*, to proclaim.  
 KITTI (f.), fame.  
 KIPILLIKO, an ant. [tion.  
 KILAMATHO, fatigue, mortifica-  
 KILĀSO, scab, dry leprosy.  
 KĪRAM, meat.  
 KĪVA (adv.), how?  
 KUKUCCAM, misconduct.  
 KUKUTTHAKO, Phasianus gal-  
 lus, a bird.  
 KUCCHI (f.), belly.  
 KUÑJARO, elephant.  
 KUTṬHAM, leprosy.  
 KUNTHO, an ant.  
 KUMĀRO, boy.  
*kumārī* (f.), a girl.

KULAM, flock, herd; family.  
*kulaputto*, son of noble family;  
 high caste.  
 KULĪRAKO, a crab.  
 KUSALO (adj.) (t. t.), skilful.  
 KŪLAM, rag. [complished.  
 KEVALĪ (m.) (t. t.), one who is ac-  
 KEVALO (adj.), whole, entire.  
 KESO, hair.  
 KO (inter. pron.), who? which?  
 what? (see Grammar).  
*koci*, whosoever.  
 KOṆCĀ, heron.  
 KODHO, anger.  
*kovidlo*, knowing, acquainted with.  
 KOPĪNAM, pulenda.  
 KOSEYYAM, silken stuff.

## KH.

KHAṆO, moment (brief measure  
 of time).  
*khaṇḍiccaṃ*, state of being broken.  
 KHATTIYO, warrior.  
 KHANTĪ (f.), patience.  
 KHANDO, the shoulders; t. t. ele-  
 ment of being.  
 KHAMATI, to endure; to forgive;  
 to be approved.  
 KHAYO, extinction, vanishing.  
 KHARO, solid; harsh.  
 KHASĀ (f.), scab.  
 KHIPATI, to throw.  
 KHĪYATI, to decrease, to waste  
 away; to murmur; p. p. *khīṇo*.  
 KHĪLO, a pin, a stake.  
 KHUDDO (adj.), mean.  
 KHURO, hoof of a horse or ox.  
 KHELO, saliva, phlegm.  
 KHETTAM, land, district.

**KHEMAṂ**, safety, well-being ;  
*yogakkhemaṁ*, nibbāṇa.  
**KHEMO**, fem. **KHEMĪ** (adj.),  
 secure.  
**KHO** (interj.), indeed.  
**KHOMAṂ**, linen.

## G.

**GACCHATI**, to go (see Grammar).  
**GAṄO**, multitude.  
**GAṄDO**, goitre.  
**GAṆHĀTI**, to take, to seize ; p. p. p.  
*gahito*.  
**GANTHETI**, to tie, to bind.  
**GANDO**, smell, odour.  
**GABBHARO**, a cleft.  
**GABBHO**, womb, belly.  
**GAMBHĪRO** (adj.), deep.  
*gammo*, accessible.  
**GARAHĀ** (f.), blame.  
**GARU** (m.), parent, teacher.  
*garu-karo*, respect.  
**GAHATṬṬHO**, a householder.  
**GĀTHĀ**, stanza.  
*gāṇini* (adj.), leading.  
**GĀMO**, village.  
*gārayho* (adj.), blameable ; contemp-  
 tible.  
**GĀRAVO**, reverence.  
*gāvi*, cow.  
**GIṆHO**, heat.  
**GIṆHĀNAṂ**, hot season.  
**GIRĀ**, voice, speech.  
**GIRI**, mountain.  
**GILATI**, to devour.  
**GILĀNO** (adj.), sick, ill.  
**GĪTAṂ**, singing, a song.  
**GUTTI** (f.), guarding.  
**GUMBO**, a bush, a thicket.

**GUHĀ** (f.), rock-cave.  
**GEDHO**, greediness.  
**GO** (m. f.), ox, cow (see Grammar).  
**GOTTĀṂ**, family, lineage.  
**GOPATI**, to protect, to guard ;  
 p. p. p. *gutto*, cp. *kāyagutto*.

## GH.

**GHARAṂ**, house.  
*gharamesī*, leading the life of a  
 householder.  
**GHĀRO**, house.  
**GHĀNAṂ**, nose.  
**GHĀYATI**, to smell.

## C.

**CA** (conj.), and, also.  
**CAKKHU** (n.), eye, insight.  
*cakkhumā* (adj.), having eyes,  
 having insight.  
**CAṄDO** (adj.), wrathful, passionate.  
*catuttho*, fourth ; *catutthaṁ*, for  
 the fourth time.  
*catud-disaṁ*, the four cardinal  
 points.  
*catup-pado*, having four feet.  
**CATTĀRO** (num.), four ; *cataso*  
 (f.), *cattāri* (n.).  
**CARAṆAṂ**, good conduct.  
**CARATI**, to go.  
**CAVATI**, to disappear ; p. p. p.  
*cuto*.  
**CAVANAṂ**, disappearance, death.  
**CĀGO**, liberality, self-sacrifice ;  
 abandoning.  
**CICCIṬĀYATI**, to splash.  
**CITTAṂ**, mind.  
*cittako* (adj.), mindful.  
**CINTETI**, to think.



CĪVARAṂ, robe.

CUTI, disappearing, death.

*cetasiko* (adj.), mental.

CETO, mind.

*ceto-vimutti*, emancipation of mind.

CORO, a thief.

## CH.

CHA (num.), six.

CHAṬṬHO, sixth.

CHADDEṬI, to throw away, to renounce.

CHANDO, wish, resolve, intention.

CHAMBHATI, to be alarmed.

CHAMBHITATTAṂ, trembling.

CHĀYĀ (f.), shadow.

CHINDATI, to cut off.

## J.

*janapado*, a country.

*janeti* (caus. *jāyati*), to bring forth, to produce.

JANETTI, a mother.

JANO, man, person, being.

JARĀ (f.), old age, decay.

JARO, fever.

JALATI, to burn.

JAHĀTI, to leave behind.

JĀTARŪPAṂ, gold.

JĀTI (f.), birth.

JĀTU (adv.), verily.

*jāto* (p. p. p.), *lomahaṭṭhajāto*, the hair standing on end terrified.

JĀNĀTI, to know. [duced.

JĀYATI, to be born, to be pro-

JĀLĀ (f.), flame.

JIGUCCHATI, to dislike.

JIGHACCHĀ (f.), hunger.

*jiṇṇako* (adj.), old.

JIVHĀ (f.), tongue.

JĪRAṆAṂ, growing old; decay.

JĪRATI, to grow old.

JĪVIKĀ (f.), livelihood, life.

JĪVITAṂ, life.

JĪVĪ (adj.), living.

JUTI (f.), splendour; *jutimā*, possessed with splendour.

JO, at last part of a compound 'arising from.'

## JH.

JHĀNAṂ (t. t.), meditation.

## Ñ.

ÑATTI (f.), announcement, declaration, formula.

ÑĀṆAṂ, knowledge.

ÑĀTAKO, a relative.

ÑĀTI, kinsman.

ÑĀYO, right method.

## Ḍ.

ḌAṂSO, a gad-fly.

ḌASATI, to bite; p. p. p. *daṭṭho*.

ḌĀHO, burning.

## ṬH.

ṬHANĪ (adj.), having breasts; *timbaruṭṭhani*, having breasts like a tinduka fruit.

ṬHĀNAṂ, standing.

*ṭhānaso* (adv.), causally, necessarily.

ṬHITI (f.), durability; life.

## T.

TAGGHĀ (adv.), verily.

TACO, skin.

TANḌULO, rice ready for boiling.



TAṆHĀ (f.), lust, desire; *mahā-taṇho*, having great desire.  
 tatiyo, third; *tatiyaṇ*, for the third time.  
 TATRA (adv.), there.  
 TAPASSĪ (m.), hermit.  
 TAPO, penance.  
 TAMO, darkness. [tini].  
 TAYO (num.), three; f. *tisso*, n.  
 TARATI, to cross, to overcome.  
 TALAM, surface, level.  
 TASO (adj.), moving, moveable.  
 TĀLO, fan-palm. [mar].  
 TIṬṬHATI, to stand (see Gram-TIṆAM, grass.  
 TIDDĀNAM, destroyer.  
 TIMBARU (m.), the tinduka-tree.  
*tiracchānagato*, a beast, an animal.  
 TIRIYAM (adv.), across.  
 TU (particle), now, but.  
 TUNḍĪKĪRO, cotton-tree.  
 TUNHĪ (adv.), silently.  
 TUVATAM (adv.), quickly.  
 TEJO (n.), splendour.  
 TELAM, rape-oil.  
 TVAM (pron.), you, thou (see Grammar).

## TH.

THADDHO (adj.), firm, stubborn, proud; *jāti-tthaddho*, proud of his birth.  
 THANAYATI, to thunder.  
 THĀVARO (adj.), stationary, firm.  
 THERO, a priest, an elder.  
 THŪLO (adj.), big.

## D.

DAKKHATĀ (f.), skill.

DAKKHIṆO (adj.), right-handed; southern.  
 DAKKHIṆEYYO (adj.), worthy of offerings.  
 DAḬHO (adj.), firm.  
 DAṆḬO, a staff.  
 DADĀTI, to give (see Grammar, p. 56).  
 DADDALLATI, to blaze, to shine brilliantly.  
 DADDU (f.), leprosy.  
 DANTO, a tooth.  
 DAMO, self-command.  
*dammo* (adj.), to be tamed.  
 DAYĀ (f.), mercy, pity.  
 DARĪ (f.), a cave.  
 DAVO, amusement.  
 DASA (num.), ten.  
 DASSANAM, insight, discernment.  
 DĀNAM, alms.  
 DĀNI (adv.), now.  
 DĀYĀDO, kinsman.  
 DĀYO, a forest.  
 DĀRO, DĀRĀ, wife.  
 DĀSO, slave.  
*di-jo*, twice born.  
*diṭṭhapado*, one who has seen the state (*i.e.* Nibbāna).  
 DIṬṬHĀ (interjection).  
 DIṬṬHI (f.), view, belief.  
 DIBBO (adj.), celestial.  
 DIVASO, a day.  
*divasā* (adv.), during the day.  
*divā ca ratto*, day and night.  
 DISĀ (f.), a point of the compass.  
*dissati* (pass. of *passati*), to be seen.  
 DĪGHO (adj.), long.  
 DUKKHAM (t. t.), pain.  
 DUG-GATI, hell, bad place.

*dutiyo*, second ; *dutiyam* (adv.), for the second time.  
*duvijāno*, difficult to understand.  
 DUSSAṂ, cloth.  
 DŪBHATI, to illtreat.  
*dūrato* (adv.), from far.  
 DŪRE (adv.), far.  
*deva-ko*, god.  
*devatū*, a deva.  
*devaputto*, a god.  
 DEVO, a god.  
 DESAYATI, *deseti*, to preach.  
 DESO, country.  
 DESSĪ, hater.  
 DEHO, body.  
*domanassan*, dejection, gloom.  
 DOSO (Skr. *dvesha*), anger, hatred.  
 DOSO (Skr. *dosha*), defect, blemish.  
 DVAYO, of two sorts, divers.  
*dvi-pādako*, having two feet.  
 DVE (num.), two.  
*dvedhā* (adv.), in two parts.

## DH.

DHAJAGGAṂ, flag.  
 DHANAṂ, property, wealth.  
 DHAMMO (t. t.), law, condition ;  
*ditṭhadhammo*, the visible condition, the present world.  
*uttarimanussa-dhammo*, superhuman condition.  
*dhamma-vicayo*, religious research.  
 DHAMMO (adj.), religious ; fem.  
*dhammī*.  
 DHĀTU (n. and f.), substance ; principle.  
 DHĀRAṆAṂ, bearing in mind.  
*dhārayati* (caus.), to bear in mind.  
 DHITI (f.), wisdom, energy.

DHĪRO (adj.), wise.  
 DHUTTO, fraudulent.  
 DHUNĀTI, to shake.  
*dhuravā*, taking the yoke.  
 DHURO, a yoke.  
 DHORAYHO, beast of burden.

## N.

NA (neg.), not.  
 NAKHO, nail of the finger.  
 NAGARAṂ, a town.  
 NAṅGALAṂ, plough.  
 NACCAM, dancing.  
 NANDI (f.), joy.  
 NAMATI, to bow down.  
 NAMASSATI, to honour.  
 NAMO (indecl.), honour, reverence (with the dative).  
 NARĀSABHO, chief of men.  
 NARO, man.  
 NALINĪ (f.), a pond.  
 NAVA (num.), nine.  
 NAVANĪTAM, cream.  
*navamo*, ninth.  
 NAVO (adj.), new.  
 NAHĀTAKO (t. t.), one in whom spiritual instruction is complete ; who is cleansed, pure.  
 NAHĀRU, tendon, muscle.  
 NĀGO, a serpent ; *susunāgo*, a young serpent.  
 NĀḲIKERO, coconut-tree.  
 NĀNATTAM, diversity.  
 NĀNĀ (adv.), various, different ; away from.  
*nāna-ppakāro*, of various sorts.  
 NĀMA (adv.), by name ; indeed.  
 NĀMAṂ, name ; *nāmarūpam* (t. t.).  
*nāmaso* (adv.), with name.

NIKĀYO, assembly, multitude ;  
*sattanikayo*, assemblage of beings.

NI (prep., only in composition),  
 downwards.

NI and NIR (prep., only in com-  
 position), outward.

*ni-kubbati*, to deceive.

*nik-kāmī* (adj.), free from desire.

*nik-kujjito*, what has been over-  
 thrown.

*nik-khamati*, to go out.

*nik-khamati*, to devote.

*ni-kkhepo*, putting down ; inter-  
 ment.

NIGAMO, a town.

*ni-gāhako*, an oppressor, enemy.

NIGRODHO, banyan-tree.

NICCO (adj.), perpetual.

*ni-jigimsati*, to covet.

*ni-pako* (adj.), prudent.

*ni-patati*, to fall down.

NIBBĀTI (t. t.), to be extinguished,  
 to go out.

NIBBĀṆAṂ (t. t.), the summum  
 bonum of the Buddhists.

NIBBUTI, tranquillity (*Nibbāṇa*).

*nibbuto* (t. t.), free from care, or  
 having attained Nibbāṇa.

*nibhāsī* (adj.), shining.

NIMANTANAṂ (t. t.), invitation.

NIMITTAṂ, sign, mark ; subject  
 of thought.

*niyyāniko*, leading to salvation.

NIYO (adj.), own.

NIRAYO, hell.

*ni-rujjhati* (pass.), to cease, to perish.

NIRODHO (t. t.), cessation.

NIVĀTO, humility. [off.

*ni-vāreti* (caus.), to keep off, to ward

*ni-vāsī* (adj.), dwelling.

*ni-vāseti*, to dress.

*ni-vesanaṁ*, house, abode.

*ni-vuto*, obstructed.

*ni-sāmeti*, to attend, listen to.

*ni-sīdati*, to sit down.

NISSAYO (t. t.), resource ; *cattāro*  
*nissayā*.

*nis-saraṇaṁ*, outcome, result.

*nis-sāya* (ger.), dependent upon.

*nihīno* (adj.), low, vile.

NĪCO (adj.), low, mean, base.

*nī-yati*, to go out.

NŪNA (adv.), surely.

*nekkhammaṁ*, giving up the world.

*ne-katiko*, fallacious.

NETTAṂ, eye.

## P.

PA (prep.), frequently in composi-  
 tion, before, onward.

PAṂSU (n.), dust, dirt.

*pa-kāsati*, to be visible, to manifest.

PAKKHANDIKĀ (f.), diarrhœa.

PAKKHI (adj.), possessed with  
 wings.

PAKKHIKAṂ (t. t.), a feast held  
 on the eighth day of the month.

*pa-kkhipati*, to throw.

*pa-gumbo*, thicket.

*pa-ggaṇhāti*, to hold out, to bring  
 forth, to get ready.

PACATI, to cook.

*pa-cāro*, attendant.

*pacca-kālo*, present time.

PACCATTAṂ (adv.), singly.

*paccanīko* (adj.), adverse, hostile,  
 opposite.

PACCAYO, a requisite.

*pacca-vekkhati*, to look at.  
*pacc-ud-ā-vattati*, to retreat.  
*pacceko*, each one, single, several.  
**PACCHIMO** (adj.), hindermost,  
 last; *pacchimā disā*, the west.  
*pa-jahati*, to abandon.  
**PAJĀ** (f.), progeny, race.  
*pa-jjalati*, to burn, to blaze.  
*pa-jānāti*, to know, to understand;  
 caus. *paññāpeti*, to make known;  
 p. p. *paññatto*.  
*pajāyati*, to multiply.  
*pajjalati*, to shine.  
*pajjoto*, light, lustre, lamp; *tela-*  
*pajjoto*, an oil-lamp.  
**PAÑCA** (num.), five.  
*pañcamo*, the fifth.  
**PAÑÑĀ**, wisdom, intellect, under-  
 standing.  
**PAÑHAM** (*pañham*), question.  
**PATĪ** and **PATI**, towards, back,  
 in return; in composition before  
 vowels, *pacc*.  
*paṭi-kkamati*, to step backwards.  
*paṭi-kkamo*, retreating.  
*paṭi-ggahanam*, acceptance, receiv-  
 ing (to *gaṇhāti*).  
*paṭi-ghāto*, repulsion, warding off.  
**PATĪ-GHO**, anger.  
*paṭi-cchādanam*, concealment.  
*paṭi-cchādī*, covering.  
*paṭi-cchādeti*, to conceal.  
*paṭi-jōnāti*, to know, to personate;  
 aor. *paccaññasi*.  
*paṭi-nis-sago* (t. t.), forsaking.  
*paṭipadā* (f.), step, way.  
*paṭi-pūjeti*, to honour.  
*paṭi-ppa-ssambhati*, to be calmed, to  
 subside, to come to an end.

*paṭi-bujjhati*, to awake.  
*paṭi-bhāti*, to appear, to be evident.  
*paṭi-rūpo* (adj.), suitable, fit.  
*paṭi-labhati*, to obtain, to receive.  
*paṭi-lābho*, obtaining; attainment.  
*paṭi-vatteti*, to subvert; with *a*, not  
 to be subverted.  
*paṭi-vijjhati*, to acquire.  
*paṭi-saṅkhāti*, to reflect.  
*paṭi-saṅcikkhati*, to consider.  
*paṭi-sam-vedī* (adj.), experiencing.  
*paṭi-saraṇo*, refuge, help.  
*paṭi-suṇāti*, to assent; aor. *pacc-*  
*assosi*, *paccassosum*.  
*paṭi-sevati*, to practise, to receive.  
**PAṬHAVĪ** (f.), earth.  
*pa-ṇāmati*, to bend.  
*pa-ṇi-dahati*, to stretch.  
**PAṆIDHI** (m.), aspiration (t. t.).  
*pañito* (adj.), accomplished, excel-  
 lent; as neuter, a term for  
*nibbāṇa*.  
**PANḌITO**, wise man.  
**PANḌU** (adj.), yellow.  
**PAṆHO** and **PAÑHO**, question.  
**PATATI**, to fall; caus. *patāyati*.  
*pati-rūpo*, suitable.  
*pati-sallaṇam*, solitude.  
*patisallāṇārāmo*, delighting in soli-  
 tude.  
**PA-TITTHĀ** (f.), fixity, resting-  
 place.  
**PATTAM**, a leaf.  
*pattakallam*, seasonableness, time-  
 liness.  
*pattacīvaram*, bowl and robe.  
**PATTI** (f.), obtaining, acquisition.  
**PATTO**, bowl.  
*patto*, p. p. of *pāpuṇāti*.

PATTHAYATI, to wish for, to desire.

PADAM̐, step ; *nibbāṇa*.

*pa-dahati*, to strive, to exert.

PA-DĪPO, lamp.

*pa-duṭṭho*, wicked, evil.

PANA (adv.), now, further (the same as *puna*).

*pa-nudati*, to remove, to reject.

PANTHO, a road ; also neuter.

PAPPOTI, see *pāpuṇāti*.

PAPPHĀSAM̐, lungs.

*pa-bba-jati*, to go forth.

PA-BBAJITO (t. t.), one who has given up the world.

PABBAJJĀ (f.), monastic life.

PABBAJJĀ (f.) (t. t.), the pabbajjā ordination.

PABBATO, mountain.

*pabhaṃkaro*, light-giving.

PABHĀSO, splendour.

*pa-majjati*, to delay. [ful.

*pamatto*, p. p. p. to *pamajjati*, sloth-

*pa-maddi* (adj.), crushing, destroying.

PA-MĀṆAM̐, measure.

PAMĀDO, carelessness.

*pa-muñcati*, to release.

*pa-mussati*, to leave behind.

PAMOCANAM̐, deliverance.

*payirupā-sati*, to honour.

*pa-yutto*, tied.

PARAM̐ (adv.), beyond, after.

*paramo*, highest.

*parābhavā*, suffering, loss.

PARĀBHAVO, decay, loss.

PARI (prep.), around, about, frequently used in composition, where it appears also as PALI.

PARIKKHĀRO, apparatus.

*pari-kkhīno*, wasted.

*pari-cito* (p. p. p.), accumulated.

PARIṆĀMO, change, alteration ; digestion.

PARITTĀ (f. and n.), protection.

PARIDEVO, lamentation.

*pari-nibbāti* (t. t.), to attain Nibbāṇa.

*pari-pāko*, maturity, perfection.

*pari-puṇṇo*, completed.

*pari-bhāsati*, to revile.

*pari-mukhaṃ* (adv.), in front, before.

*pariy-ādāti*, to seize, lay hold of.

*pariy-āpuṇāti*, to learn thoroughly ;

p. p. p. *pariyāputo*.

*pari-yāyo*, succession, order, way.

*pari-yosānaṃ*, termination.

*pari-rundhati*, to surround ; to lay siege.

*pari-vaṭṭo*, circle, succession ; modification.

*pari-vaṇṇeti*, to describe, to praise.

*pari-vāreti* (caus.), to surround, to accompany.

PARI-VESANĀ (f. and n.), distribution of food.

PARISĀ, assembly.

*pari-sujjhati* (pass.), to be purified.

*parisuddho* (adj.), pure, clear.

PARISSAYAM̐, danger.

PARIHĀRO, attention.

*pareto*, dead, destroyed.

PARO (adj.), distant, further ; other.

PARO (adv.), beyond, more than.

PALĀSO, a leaf.

*paligho*, an obstacle.

PA-VACANAM̐, the word of the Buddha.

*pa-vatteti* (caus.), to set rolling ;  
*pavattite dhammacakke*, having  
 founded the kingdom of truth.

PAVANAM, side of a mountain.

*pa-vapati*, to sow.

*pa-vassati*, to rain.

*pa-visati*, to enter.

*palāyati*, to run away.

*pali-guṇṭhati*, to envelop, to en-  
 tangle.

PALLAṆKO, a couch.

*pa-sattho* (p. p. p.), praised. [fied.

*pa-sanno*, p. p. p. to *pasīdati*, satis-

*pa-sahati*, to use force.

*pa-sādo*, brightness, clearness, glad-  
 ness.

*pa-sūsati*, to rule.

PASU, cattle.

PASSATI, to see.

*pa-ssaddhi* (f.), calming down.

*pa-ssambhati*, to calm down ; p. p. p.  
*passaddho*.

*pa-ssambhayaṇ*, calming down.

*pa-ssasati*, to exhale air.

PASSĀVO, urine.

PAHĀNAM, abandoning.

*pa-hitatto*, resolute.

*pahūto*, much, abundant.

*pa-hoti*, to be able.

*pa-honako* (adj.), sufficient.

*pākimo* (adj.), cooked, dressed,  
 ripened.

PĀCANAM, a goad.

PĀNAM, living being.

*pāpātīpāti* (adj.), taking life.

PĀÑO, breath.

PĀNAKO, worm, insect.

PĀNI (m.), hand.

*pāṭikaṅkho*, to be expected.

PĀṬIPADIKAM (t. t.), food offered  
 on the day following full-moon  
 day.

PĀTANAM, causing to fall.

*gabbhapātanaṇ*, causing miscar-  
 riage ; abortion.

PĀTĪ (f.), a bowl.

PĀTU (adv.), manifestly.

*pātu-bhavati*, to become visible ;  
 aor. *patūr-ahosi*.

*pātu-bhāvo*, appearance.

*pāda-talaṇ*, sole of the foot.

PĀDO, a small silver coin.

*pādāraho*, worth a *pāda*.

PĀDO, foot.

PĀNAM, drinking.

*pāpako* (adj.), bad.

*pāpiccho*, having sinful desires.

PĀPUṆĀTI, PĀPUNOTĪ, PAPP-  
 OTI, to attain ; *pattabbo*, attain-  
 able.

PĀPO (adj.), evil, bad.

PĀYĀSO, rice-milk.

PĀRAM, the other shore.

*pāraṇ Gaṅgāya*, across the Ganges.

*pāri-sajjo* (adj.), belonging to an  
 assembly ; *brahmapārisajjo*, be-  
 longing to the retinue of Mahā-  
 brahma.

*pāri-suddhi*, purity, perfection.

PĀLAYATI, to guard, to preserve.

*pāliccaṇ*, hoariness, greyness of  
 hair. [season.

*pā-vussako*, belonging to the rainy

PĀSĀṆO, a stone.

PĀSĀDO, house of more than one  
 storey, tower, palace.

*pāhuneyyo* (adj.), worthy of being  
 guests.



*piṭṭhi-maṁsiko* (adj.), backbiting.  
*piḷakā* (f.), a boil.  
 PIṆḌAPĀTO (t. t.), food received  
 in the alms bowl.  
 PIṆḌI (f.), lump, mass.  
 PIṆḌO, lump, ball ; food ; alms.  
 PITĀ (m.), father (see Grammar).  
 PITTAM, bile.  
 PI-NĀSO, cold in the head.  
 PIPĀSĀ, thirst.  
 PIPPHALĪ (f.), long pepper.  
 PIYO (adj.), dear.  
 PISUNO (adj.), backbiting.  
 PIHAKAM, spleen.  
 PĪTI, joy, delight.  
 PUGGALO, individual.  
 PUCCHATI, to ask, to question.  
 PUÑÑO (adj.), good, virtuous.  
 PUTTO, son. [wide.  
 PUTHU (adv.), separately, far and  
 PUNA, see PANA.  
*punab-bhavo*, rebirth.  
 PUPPHAM, flower.  
*pubbaṇho*, forenoon.  
 PUBBO (adj.), former, early.  
 PUBBO, pus, matter.  
 PURAM, town.  
*pura-kkharoti*, to put in front.  
*purato* (adv.), in front of.  
*puratthimo* (adj.), eastern.  
 PURĀ (adv.), formerly, previously.  
 PURĀÑO, former.  
 PURIMO, east.  
 PURISAKO, minister, attendant.  
 PURISO, man, a male.  
*pūjako*, honouring.  
 PŪJĀ, attention, veneration.  
 PŪJETI, to honour.  
 PŪTI, stinking, foul.

PŪRO, full.  
 PEKHĀ (f.), desire ; *puñṇapekho*,  
 looking for good works.  
*pecca* (ger.), having departed.  
*peseti* (caus.), to send.  
 POKKHARASĀKATO, a bird.  
 POTAKO, youth, cub.  
*potikā* (f.), maiden.  
*pothujjaniko*, belonging to an un-  
 converted person ; sensual.  
*ponobbhaviko*, connected with re-  
 birth.  
 PORĀṆO and PORĀṆAKO, old.  
 POSO, man.  
 PLAVATI, or *piluvati*, to float ;  
 caus. *pilāpeti*.

## PH.

PHARATI, to flash, to shine forth.  
 PHARUSO, harsh, unkind.  
 PHALAM, fruit.  
 PHALATI, to split asunder, to  
 break open.  
 PHĀṆITAM, sugar.  
*phāleti* (caus.), to split, to cleave.  
 PHĀLO, ploughshare.  
 PHĀSU (adj.), comfortable.  
*phāsu-vihāro*, comfort, ease.  
 PHUṬO, thrilled, pervaded.  
 PHUSATI, to touch, to reach ;  
 p. p. p. *phuṭṭho*.  
 PHUSSITO (adj.), flowering, blos-  
 soming.  
 PHOṬṬABBAṆ (t. t.), touch.

## B.

BANDHATI, to bind.  
 BANDHANAM, binding ; bonds,  
 fetter.



BANDHU (m.), kinsman.  
 BALI (m.), religious offering.  
 BALIVADDO, an ox.  
 BAHU (adj.), many.  
*bahu-ppado*, having many feet.  
 BĀLHO (adj.), hard, severe, as first part of a compound 'very.'  
 BĀLO (adj.), young, foolish.  
 BĀHIRO (adj.), external.  
 BĪJAM, germ, seed.  
 BUDDHO, an epithet of Gotama, and used as a designation of Gotama 'the Enlightened.'  
 BOJJHAṄGO (t. t.), constituents of wisdom.  
 BODHI (f.), wisdom.  
 BRAVĪTI, BRŪTI, to say, to tell.  
 BRAHMAṂ, practice of devotion.  
 BRAHMACARIYAM (t. t., also fem.), a religious life; the duties of a religious life.  
 BRĀHMAṆO, a brahmin.  
*by-anti-karoti*, to abolish, to remove.  
 BYASANAM, misfortune, unhappiness.  
*byā-karoti*, to answer.  
 BYĀDHI (m.), illness.  
 BYĀPĀDO, wish to injure.  
 BYĀROSANĀ (f.), anger.

BH.

BHAKKHO (adj.), eating.  
 BHAGANDALĀ (f.), fistula.  
 BHAGAVĀ (adj.), worshipful, venerable; an epithet of the Buddha.  
 BHAGINĪ (f.), sister.  
 BHANĠAM, hempen cloth.

BHĀJATI, to serve, to honour; to cultivate.  
 BHANATI, to shine.  
 BHANATI, to speak; pass. *bhaññati*.  
 BHATTAM, food; *uddesa*<sup>o</sup> (t. t.), food given on special occasions; *salāka*<sup>o</sup> (t. t.), ticket food.  
 BHADANTO, term for addressing a Buddhist monk.  
 BHADDO, BHADRO (adj.), good.  
 BHAYAM, fear.  
 BHARATI, to bear, to support.  
 BHAVAM, lord, sir (see Grammar).  
 BHAVATI, to be, to exist.  
 BHAVANAM, being, existence; realm.  
 BHAVO, corporeal existence, birth.  
 BHĀGO, portion, part, share.  
 BHĀTARO, brother.  
 BHĀTĀ (m.), brother.  
 BHĀRO, burden.  
*bhāveti* (caus. to *bhavati*), to increase, to cause to exist.  
 BHĀVO, property.  
 BHĀSATI, to tell.  
 BHIKKHU, title of a Buddhist monk.  
 BHIKKUNĪ (f.), female mendicant.  
 BHISMO (adj.), terrible.  
 BHĪYO, BHIYYO (adj.), more.  
 BHĪRU (adj.), timid.  
 BHUJISSO, a free man; a freed slave.  
 BHUÑJATI, to enjoy; to eat.  
*bhummo* (adj.), terrestrial.  
 BHUSAM (adv.), much, exceedingly.  
*bhūtakālo*, time to speak the truth.

*bhūtapubbo* (adj.), that has been before.

BHŪTO, spirit, being.

BHŪMI (f.), the earth.

BHEDO, parting.

BHERAVO (adj.), frightful.

BHESAJJAM, medicine.

BHO, sir, master (see Grammar).

BHOGO, wealth ; *appa-bhogo*, having little property.

BHOJANAM, food.

### M.

MAṂSAM, flesh.

MAKASO, a gnat, mosquito.

MAKKHI (adj.), concealing ; *pā-pamakki*, hypocritical.

MAGGO, path.

MAṆKU, troubled, restless.

MAṆGALO (adj.), happy.

MACCU (m.), death.

MAJJAM, strong drink.

*majjhimo* (adj.), middle.

MAJJHO, middle.

MAÑÑATI, to think.

MAṆḌANAM, adornment.

MAṆḌALĪ (adj.), having a disc.

MATTĀ (f.), measure ; quality.

MATTHAKAM, head.

MATTHALUṆGAM, brain.

MADO, enjoyment.

MADHU (n.), honey.

*madhumeho*, diabetes.

MANĀPO, pleasing, pleasant, charming.

MANUSSO, man, human being.

MANO, mind (also neuter).

*manoramo* (adj.), pleasant, delightful.

MANTETI, to consult, to advise.

MANTO, hymn ; the Vedas.

MANDIYO, slowness, stupidity.

*mamāyito*, concerning oneself ; own.

MAYURO, MORO, peacock.

MARAṆAM, dying, death.

*mahab-balo*, having great strength.

MAHĀ, great (see Grammar).

*mahā-matto*, king's minister, great noble.

*mahā-rājā*, king, great king.

MĀ, negation.

MĀḤUTO, wind.

MĀṆAVAKO (adj.), young ; a young man.

MĀTĀ (f.), mother (see Grammar).

MĀNASO, lust.

MĀNUSO, MĀNUSĪ (f.) (adj.), human.

MĀNO, pride, arrogance.

MĀYĀ (f.), illusion, deceit ; *māyāvi*, deceitful.

MĀRISO, venerable person ; term of address.

MĀLĀ (f.), a garland.

MĀSO, month.

MIGO, antelope, deer.

MICCHĀ (adv.), falsely, wrongly.

*micchā-cāro*, wrong conduct.

MITTO, friend.

MIDDHAM, sleep ; *vigatamiddho*, awake.

MINĀTI, to measure ; p. f. p. *metabbo*.

MUKHAM, mouth, face ; means, cause.

MUKHO, face.

MUCCHĀ (f.), faintness.

MUṆCATI, to release.

MUṆḌAKO, shaveling, term of reproach.  
 MUTTAM, urine ; *pūtinuttam*, urine of cattle.  
 MUTTI (f.), release.  
 MUDU (adj.), soft.  
 MUDDHĀ (m.), head.  
 MUDHĀ (adv.), gratis, for nothing.  
 MUSĀ (adv.), wrongly.  
*musā-vādo*, lying, falsehood.  
 MUHUTTO, second, brief measure of time.  
 MŪLHO, stupid.  
 MŪLAM, root.  
 MŪSIKO, a fly.  
 MEGHO, cloud, storm, rain.  
 METHUNO (adj.), relating to sexual intercourse.  
 MEDO, fat, blubber.  
 MERAYAM, intoxicating liquor.  
 MODATI, to rejoice.  
 MORO, see MAYURO.  
 MOHO, ignorance.

## Y.

YAKANAM, the liver.  
 YAKKHO, a superhuman being, a yaksha.  
 YATI, to restrain ; p. p. *yato*.  
 YATO (adv.), since.  
 YATTHA (adv.), the same as 'yatra,' inasmuch.  
 YATHĀ (adv.), as.  
*yathābhūtam* (adv.), according to the reality.  
 YADĀ (adv.), when, whenever.  
 YASO, fame, renown.  
*yasassivā*, surrounded by eminent men.

*yasassī* (adj.), famous.  
 YĀCATI, to ask, to beg, to entreat.  
 YĀTI, to go.  
 YĀTRĀ (f.), livelihood.  
 YĀNAM, going, preceding ; carriage, car.  
*yāni-kato*, used as a vehicle.  
 YĀPANAM, maintenance.  
 YĀPANATI, to live.  
 YĀVA (adv.), as long ; *yāva kīvañca*, and as long as ; in conjunction with *eva*, *yāvad eva*, so long as.  
 YUGAM, pair ; generation.  
 YUGO (also neuter), yoke. [to.  
 YUÑJATI, to turn one's attention  
 YEBHUYYO (adj.), abundant ; *yebhuyyena*, in great numbers.  
 YO (pron.), who (see Grammar).  
 YOGAKKHEMO, security ; t. t. Nibbāṇa.  
 YOTTAM, tie.  
 YONI (f.), womb ; source, origin.  
 YONISO, really.  
 YOBBANAM, youth.

## R.

RAKKHATI, to protect.  
 RAKKHĀ (f.), protection.  
 RAJATAM, silver.  
 RAJJAM, kingdom.  
 RATTI (f.), night.  
*ratti-n-divo*, day and night.  
 RABHASO (adj.), contemptuous, fierce.  
 RAMATI, to enjoy oneself, to delight in ; *rato*, delighting.  
 RASO, sap, juice ; sweet thing ; taste.

*rassako* (adj.), short.

RASSO (adj.), short.

RAHADO, a deep pool, a lake.

RAHO, solitude.

RĀGO, evil desire, greed, attachment, lust.

*rājadhānī*, royal city.

*rājabhaṭo*, king's soldier.

RĀJĀ (m.), king, see Grammar.

RĀMO, joy, delight.

RITTO [*riṣṭa*], injured.

RUDDO (adj.), cruel.

RUKKHO, a tree.

RŪPAM (t. t.), form, figure.

ROGO, illness.

ROCETI (caus.), to approve.

ROSAKO (adj.), wrathful.

## L.

LABHATI, to take ; p. p. p. *laddho*.

LAYO, instant (brief measure of time).

LASIKĀ (f.), the fluid which lubricates the joints.

LĀBHĀ (adv. dat.), for the advantage of.

LUDDO (adj.), cruel.

LOKO, world.

*loka-jettḥo*, chief of the world.

LOKA-DHAMMO (t. t.), things of the world, worldly condition.

*loka-dhātu*, world-system.

*loka-vidū*, knowing the world (epithet of the Buddha).

LOMAṆ, hair of the body.

LOMAHMSO, horripilation.

LOHITAM, blood.

LOHITO (adj.), red.

## V.

VAKKAM, kidney.

*vaggiyo* (adj.), belonging to a group.

VAGGU (adj.), beautiful.

VACCO, lustre.

VAJATI, to walk.

VAJIRO, Indra's thunderbolt.

VAÑCANIKO, deceitful.

VAÑCETI (caus.), to deceive.

VADḍHATI, to grow, to increase ; to pour out.

VANṆO, appearance, beauty, form ; caste ; *vaṇṇavā* (adj.), having beauty.

VATA (interj.), indeed ! verily !

VATTATI, to take place.

VATTHAM, cloth ; raiment.

VATTHU (n.), substance.

VATTHU (m.), a site, a building (Skr. *vāstu*).

VADATI, to declare ; to speak.

VANAM, wood, forest.

VANATHO, desire, lust.

VANIBBAKO, mendicant.

VANDAKO, praising.

VANDATI, to praise.

VAPATI, to sow.

VAPPO, sowing.

*varaṇṇu*, knowing what is excellent.

*varado*, giving what is excellent.

*varāharo*, bringing what is excellent.

VARO (adj.), excellent.

VALĪ (f.), a wrinkle.

*vālittaro* (adj.), wrinkled.

VASATI, to dwell.

*vasalako*, wretched, outcast.

VASĀ (f.), serum ; marrow of the flesh.

VASALO, outcast.

VASSO, rain ; a year.

VĀ (conj.), *vā—vā*, either . . or.

VĀCĀ (f.), word, saying, speech.

VĀTO, wind.

VĀDITAM, music.

VĀDO, speaking, speech.

VĀYAMATI, to struggle, to strive.

VĀYĀMO (t. t.), exertion, endeavour.

VĀSO, dwelling, living, abode.

VĀHANAM, carrying ; a vehicle ; an animal used in riding.

VI (prep.), used in composition, asunder, apart from.

*vi-kālo*, wrong time.

VIGGAHO, body ; *manussa*<sup>o</sup>, a human being. [persing.

*vi-kirāṇo* (adj.), squandering, dis-  
*vi-kkandati*, to cry out.

*vi-gāhati*, to obtain.

*vi-cakkhano*, knowing, wise, discerning.

*vi-carati*, to wander.

*vi-cāro*, investigation.

VICIKICCHITAM, doubt.

VICCHIKO, scorpion.

*vi-jānā-vato* (adj.), understanding.

*vi-jeti*, *vi-jinati*, to conquer.

VIJJATI, to know (see Grammar).

VIJJATI, to be, to exist.

VIJJĀ (f.), knowledge, wisdom.

VIJJU (f.), lightning.

*vijjuko* (adj.), lightning.

VIÑÑĀNAM, consciousness, intelligence.

*viññāpeti* (caus. to *vi-jānāti*), to speak to, to address, to inform.

VIÑÑŪ (adj.), intelligent.

VI-TAKKO, reflection, thought.

VITACCHIKĀ (f.), scabies.

VITTAM, property, wealth.

*vitthārati*, to declare, to amplify ;  
aor. *vitthāsi*. [cation.

*vitthāro*, detail, extension, amplifi-

VIDŪ (adj.), knowing, wise.

VI-NAYO, training.

VINĀ (adv.), without.

*vi-nāseti*, to waste.

*vineti*, to remove, to put away.

*vinodanaṃ*, removal, dispelling.

*vinodeti* (caus.), to dispel.

VINDATI, to acquire.

*vi-pāceti*, to be indignant.

VI-PARI-ÑĀMO, change, reverse.

*vi-ppa-mutto* (p. p. p.), released.

*vi-ppa-yogo*, absence.

*vippa-vasati*, to go abroad ; p. p. p.  
*vipparuttho*.

*vipparāso*, absence ; *ticīvarena*  
*avippavāso*, not parting with the  
three robes.

*vi-ppa-sīdati*, to become calm.

*vi-bhajati*, to divide, to distinguish.

VIBHAVO, power, prosperity.

VI-BHAVO (t. t.), absence of ex-  
istence, formless existence.

*vibhāvayati*, to understand.

*vibhūsanam*, adornment.

*vi-muñcati*, to release ; p. p. p.  
*vimutto*.

VI-MUTTI (f.), release.

VI-MOKHO, release.

VI-MOCAYAM, releasing.

*vi-rajo*, free from corruption, pure ;  
free from dust.

*vi-rajjāti*, to be displeased ; p. p. p.  
*viratto*.

**VIRATI** (f.), abstinence.  
*vi-ramati*, to abstain.  
*vi-ravati*, to cry aloud.  
*vi-rāgo*, absence of desire.  
*virāietī* (caus.), to put away.  
**VIRIYAM**, exertion, strength.  
*vi-rūhati*, to go on.  
*vi-rocati*, to be brilliant.  
**VILEPANAM**, toilet perfume.  
*vi-varati*, to open ; p. p. *vivaṭo*.  
**VI-VEKO**, separation, seclusion ;  
 discrimination.  
*viviccati* (pass.), to separate oneself.  
**VISAM**, poison.  
*vi-samo* (adj.), uneven.  
*vi-suddho*, (adj.), pure.  
**VISŪKAM**, show, spectacle.  
**VISŪCIKĀ** (f.), cholera.  
**VISEO**, distinction.  
*vi-ssuto* (adj.), renowned.  
*vi-harati*, to dwell.  
**VI-HARO**, living ; Buddhist temple.  
*vi-himsati*, to hurt.  
**VIHĪMSĀ** (f.), hurting.  
*vīta-malo*, spotless.  
**VĪTO** (adj.), devoid of ; *a-vīto*, not  
 free from.  
*vītipatati*, to transgress.  
*vī-ti-sareti*, to remind mutually.  
**VĪRO**, hero.  
**VĪSATI** (num.), twenty.  
**VUTṬHI** (f.), rain.  
**VUTTI** (f.), conduct.  
*vusitavā*, dwelling, residing.  
*vusī-mā* (adj.), dwelling.  
*vūpakatṭho*, distant, removed.  
**VŪPASAMO**, pacification.  
**VE** (interj.), indeed.  
**VEṆU** (m.), a bamboo, a reed.

**VEDAGŪ** (t. t.), knowing the law.  
**VEDANĀ** (f.) (t. t.), perception,  
 sensation.  
**VEPULLAM**, development.  
*veyyā-karaṇam*, explanation.  
**VEYYĀBĀDHIKO**, sick, ill ; to  
*byābādho*. [abl].  
**VERAMAṆĪ** (f.), abstinence (with  
**VEROCANAKO**, bright.  
**VELĀ** (f.), time, occasion.  
**VELO**, time.  
**VEVANṆIYAM**, change, diversity.  
**VESĪ** (f.), harlot.  
**VEHĀSO**, sky.  
**VOROPETI** (caus.), to deprive of.

## S.

**SA**, as first member of a compound  
 'with.'  
**SAṂYOJANAM** (t. t.), bond, at-  
 tachment.  
*saṁhanti*, to strike.  
**SAKO** (adj.), own.  
**SAKKACCA** (adv.), attentively.  
**SAK-KĀYA-DITṬHI** (t. t.), con-  
 ceit.  
**SAK-KĀYO**, own body or person.  
**SAK-KĀRO**, hospitality.  
*sak-kuroti*, to receive hospitality, to  
 honour.  
**SAKKO** (adj.), able.  
**SAKKHĪ**, witness.  
**SAKHĀ** (m.), companion, friend  
 (see Grammar).  
**SAGGO**, heaven.  
**SANĀKAPPO** (t. t.), thought, imagi-  
 nation, aspiration.  
*sai-kampati*, to quake, to tremble.  
*sai-kuddho*, angry.



SAÑ-KHĀRO (t. t.), the elements,  
matter.

*sañ-khipati*, to shorten, to abridge.

*sañ-khittena*, concisely, briefly.

SAÑ-GAHO, protecting.

SAÑ-GĀMO, conflict, battle.

SAÑ-GHĀTĪ (t. t.), one of the three  
robes of a priest.

SAÑGHO, the Buddhist clerical  
community.

SACE (conj.), if.

SACCAṂ, truth.

*sacchikaroti*, to see face to face ;

p. p. p. *sacchikato*.

SACCHIKIRIYĀ (f.), realization.

*sañceicca* (adv. ger.), intentionally.

SAÑJATI (f.), birth.

*saññamo*, refraining.

SAÑÑĀ (t. t.) (f.), perception.

SATHO (adj.), wicked, crafty.

SATṬHI (num.), sixty.

SANHO (adj.), soft ; smooth, gentle.

SATAṂ (num.), a hundred.

SATI (f.), thoughtfulness, remem-  
brance.

*satinū* (adj.) of retentive memory ;  
thoughtful, reflecting.

*sato*, p. p. p. *sarati*, recollecting,  
mindful.

SATTA (num.), seven.

SATTATI, seventy.

*sattavāso*, abode of beings.

SATTO, being.

SATTHAṂ, weapon.

SATTHĀ (m.), teacher.

*sad-attho*, one's own advantage.

SADĀ (adv.), always.

SAD-DAHATI, to believe ; p. p.  
*saddahāno*.

SADDO, sound.

SADDHĀ, faith.

SADDHIM (adv.), with.

SANTAM (a term for Nibbāna).

*san-tatto*, scorched.

*san-tarati*, to be in haste.

SANTIKE (adv.), in the presence of.

SANTUTṬHĪ (f.), contentment.

SANTUSSAKO, contented.

SANTO, true, good.

*san-dasseti* (caus.), to show, to teach.

*san-diṭṭhiko* (adj.), visible.

*san-dhūpāyati*, to smoke.

*san-nayhati*, to bind, to fasten.

*san-ni-patati*, to assemble.

*sannipātiko* (adj.), gathered together.

SAPADĀNAM (adv.), constantly ;

*sap° piṇḍāya carati*, goes his  
begging-rounds constantly.

SAPPI, cow's butter.

*sap-puriso*, good man.

*sabbattha* (adv.), everywhere.

*sabbattho*, in every respect.

*sabba-dhi*, from all sides.

SABBO (pron. adj.), every one, all  
(see Grammar).

SABHĀ (f.), an assembly.

*samaṇako*, wretched *samaṇa*.

SAMAÑO, an ascetic.

SAMATTO (adj.), complete.

SAMATHO, tranquillity.

SAMANTO, all, entire ; *samantā*,  
from every side.

*samannāgato*, endowed with.

SAMAYO, time, assembly, agree-  
ment ; *ekaṃ samayaṃ*, once upon  
a time.

*sama-vekkhati*, to take into con-  
sideration.



*sam-ā-gacchati*, to assemble.

*sam-ā-carati*, to follow.

*sam-ā-dapeti* (caus. *samādiyati*), to instigate, to advise.

*sam-ā-dhahati*, to put together ; pass. *samādhīyati*, to become tranquilized.

**SAMĀDHI** (f.) (t. t.), meditation.

**SAMĀNO** (adj.), equal, same, similar. [ment.

**SAM-Ā-PATTI** (f.) (t. t.), attain-

*sam-ā-hito*, steadfast.

*sam-ikkhati*, to consider, to reflect.

**SAM-ITI** (f.), assembly.

*sum-nk-kaṁsati*, to exalt.

*sam-ug-ghāto*, removal.

*sum-ut-thūnam*, rising, originating.

*sam-ut-tejati* (caus.), to stir, to excite.

**SAM-UD-AYO**, rise, origin.

*sam ud-eti*, to arise ; *samudito*, elevated.

**SAMUDDO**, sea.

*sam-upabbūlho* (p. p. p.), set up.

*sam-ūhanti*, to remove.

**SAMO**, equal.

*sam-pa-kampati*, to tremble, to shake ; *a-sam-pa-kampiyo*, that cannot be shaken.

*sam-pajano*, conscious.

*sam-patto* (p. p. p.), endowed with.

*sam-pa-dhūpāyati*, to smoke in volumes.

*sam-panno* (p. p. p.), endowed with.

**SAM-PA-YOGO**, union, presence.

*sam-parāyiko* (adj.), relating to the future.

**SAM-PARĀYO**, future state, next world.

*sam-pa-vedhati*, to tremble.

*sam-pa-sādanam*, making serene ; tranquilization.

*sam-passati*, to behold, to discern.

*sam-pa-hamseti* (caus.), to gladden, to delight, to praise.

*sampha-ppa-lāpo*, frivolous talk.

*sam-phassa-jō*, arising from contact.

**SAM-PHASSĀNAM** (t. t.), contact.

*sam-phasso*, contact.

*sam-bahulo* (adj.), many.

*sam-bādho*, pressure, straits.

**SAM-BOJJHAŅGO** (t. t.), constituent of bodhi.

*sambhav-esī* (adj.), seeking rebirth.

**SAM-BHAVO**, production.

*sam-mannati*, to agree to, to decide ; to sanction.

**SAMMĀ** (indecl.), fully, thoroughly (used frequently in composition) ;

*Sammā sambuddho*, the All Wise.

*sam-mukhī-bhūto*, confronted.

*sam-mukho* (adj.), face to face.

**SAM-MUTI** (f.), consent, choice, determination.

*sam-muḍhati*, to be stupefied ; p. p. p. *sammūḍho*.

*sam-modati*, to agree with ; *saddhiṁ s°*, to exchange friendly greetings.

**SAMVARĪ** (f.), night.

*sam-vāso*, living with.

*sam-viggo*, excited.

**SAYATI**, to lie down.

**SAYANAM** (**SENAM**), lying, sleeping ; bed, couch.

**SARAṆAM**, refuge.

**SARABŪ** (f.), a lizard.

*sarito* (p. p. p.), flowing.

**SARĪRAM**, body.

**SARO**, sound.

SALĀKĀ, a peg; slip, bit of wood.

*sal-lahuko* (adj.), light.

SALLĪNO, bent together.

SAVAṆĀM, hearing.

SASSU (f.), mother-in-law.

SAHA (in composition), together, with.

*saha-gato*, accompanied.

*sahasā* (adv.), with violence.

SAHASSĪ, thousand (in composition).

SAHĀ (adv.), with.

*sahā-sīlī* (adj.), being fond of society.

SĀKACCHĀ (f.), conversation.

SĀDHU (adv.), well, good.

SĀṆĀM, hempen cloth.

SĀMĪCĪ (f.), correctness.

SĀYAṆHO, evening.

SĀYATI, to taste.

SĀRATHI, charioteer.

*sārāṇīyo* (adj.), that which should be remembered.

*sā-ruppo* (adj.), fit, proper.

SĀLI (m.), rice.

SĀLIKĀ (f.), the maynah-bird.

SĀVAKO, a disciple.

*sāveti* (caus. to *supoti*), to impart, to inform.

SĀSANĀM, order, command.

*Buddhas*<sup>o</sup>, the teaching of the Buddha.

SĀSO, asthma.

SIKKHATI, to learn.

SIKHĀ (f.), peak, summit; *aggi-sikhā*, flame of fire.

SIKKHĀPADAM (t. t.), sentence of moral training.

SINGHĀNIKĀ, mucus of the nose.

SITO (Skr. *śrita*), resting upon.

SIPPAN, skill.

SIRIMSAPO, a snake.

*siri-ma* (adj.), having magnificence, glory.

SIRĪ (f.), fortune, prosperity.

SILĀ (f.), a rock.

SILOKO, a stanza, a *çloka*.

SIVIKĀ (f.), a palanquin.

SIVO (adj.), auspicious, blest, happy.

SĪMĀ (f.), boundary, limit.

SĪTAN, coldness.

SĪTO (adj.), cold, cool.

SĪLAN (t. t.), nature, character; moral character, piety.

SĪLABBATAṆ (t. t.), affection of good rites.

*sīla-vā* (adj.), virtuous.

SĪLĪ (adj.), having a habit, disposition; *niddā-s*<sup>o</sup>, drowsy, slothful.

SĪSAM, head.

SĪHO, lion.

SU (in composition), well, good.

SUKO, a parrot.

SUKHO (adj.), blest, happy.

SUKHO, bliss.

SU-GATO, happy (epithet of the Buddha).

*su-gandho*, of good smell.

*su-ggahito* (adj.), grasped.

SUCI (f.), purity.

*su-cīṇo*, well done.

SUÑÑĀGARAM, solitude, place void of houses.

SUṆOTI, SUNATI, to hear (see Grammar).

*suto* (p. p. p.), heard, renowned.

*sudam* (part.), sma + idam.

*su-dul-labho*, very difficult to obtain.

SU-DHAMMATO (t. t.), perfection.

SUDDHO (adj.), clean.  
*su-paṭi-panno*, well-conducted.  
 SUPATI, to sleep.  
 SUPINAM, sleep. [joined.  
*su-ppa-yutto* (p. p. p.), thoroughly  
*su-bhavo*, easily supported.  
*su-mano*, satisfied.  
*su-māpito* (adj.), well-built.  
 SURĀ (f.), intoxicating liquor.  
 SURIYO, the sun.  
*su-vi-jāno*, easily known.  
 SUSU, a boy.  
 SUSSŪSĀ (f.), desire to hear.  
 SŪJU (adj.), conscientious.  
 SŪLO, rheumatism.  
 SEMHAM, phlegm.  
 SEKHO (t. t.), one who is under  
 training.  
 SETṬHO (adj.), best, foremost.  
 SEDO, sweat, moisture.  
 SENĀ (f.), army.  
 SEN-ĀSANAM, [sleeping and sit-  
 ting] dwelling.  
*seyyako* (adj.), lying, sleeping.  
 SEVATI, to serve, to follow.  
 SEVANĀ (f.), addicted to, devotion  
 to; *A-sevanā*, not addicted to.  
 SO (pron.), this (see Grammar).  
 SO (adj.), own; *saṃ* (adv.) by  
 oneself.  
 SOKO, sorrow, grief.  
 SOCATI, to grieve.  
*socanattam*, mourning.  
 SOCANAM, mourning.  
 SONḌO (adj.), addicted to drink;  
 fem. SONḌĪ.

SOTAM, ear. [tion.  
 SOTĀPATTI (f.), (t. t.), sanctifica-  
 SOTTHANAM, blessing.  
 SOBHATI, to shine.  
 SORACCAM, tenderness.  
*sovacassatā* (f.), pleasant speech.  
 SOSO, consumption.  
*sv-akkhāto*, well told.

## H.

HA (interj.), truly.  
 HAṬṬHI (m.), elephant.  
 HAṬṬHO (p. p. p.), bristling.  
 HATTHO, hand.  
 HADAYAM, heart.  
 HANTI, to kill.  
 HANDA (interj.), come on!  
 HAMMIYAM, house surrounded  
 by walls.  
 HARATI, to carry away.  
 HARI (adj.), green.  
 HARITAM, grass.  
*haritattam*, greenness, yellowness.  
 HAVE (interj.), truly.  
 HI (part.), for, because; certainly,  
 indeed; also.  
 HIMSATI, to hurt.  
 HIRANŃAM, gold.  
 HIRĪ, modesty, shame.  
 HITO (p. p. p. and adj.), beneficial.  
*hīno* (p. p. p.), wasted, decayed.  
 HETHETI, to injure.  
 HETṬHIMO (adj.), lower, lowest.  
 HETU (adv.), on account of, by  
 means of.  
 HOTI, to be; see *bhavati*.

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# SINHALESE ALPHABET.

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## VOWELS.

අ a. ආ ā. ඉ i. ඊ ī. උ u. ඉූ ū. එ e. ඔ o.

## VOWEL SYMBOLS.

අ. ආ. ඉ. ඊ. උ. ඉූ. එ. ඔ.

ක ka. කා kā. කි ki. කී kī. කු ku. කූ kū. කෙ ke. කො ko.

භු khu. භූ khū.

## NASAL VOWELS.

The symbol is *o*. ආ o am. It is also used for any nasal before another consonant.

## CONSONANTS.

ක ka.	ඛ kha	ග ga.	ඝ gha.	ඛ na
ච ca	ඡ cha	ජ ja.	ඣ jha	ඤ ña
ට ta	ඨ tha	ද da	ඳ dha	ණ na
ඞ ta	ථ tha	ද da	ධ dha	ධ na
ප pa.	භ pha	ච va	භ bha	ම ma
ය ya	ර ra	ල la.	ව va	
ස sa	හ ha	ල la.		

## CONSONANT SYMBOLS

ය y.      ව් bya.  
           ර.      ඩ් bra.  
 Virama.    ඞ් k.      ඩ් m.

## COMPOUND CONSONANTS.

ඛ nga ට ñca ජ ñja ඩ nda ඩ ũha.

ඩ ddha. ඩ cca. ඩ bba. ඩ mba.

ක ක් kikka. ජ ජ් jjha. ඩ ඩ් ũha. ඩ ඩ් ndha



# BURMESE ALPHABET.

## VOWELS.

အ *a*. အာ *ā* ဣ *i*. ဤ *ī*. ဥ *u*. ဦ *ū*. ဇ *e*. ဩ *o*.

VOWEL SYMBOLS. } ဘ or ဂ. ဝ ဝ ဝ ဝ ဝ ဝ

က *ka*. ကာ *kā*. ကိ *ki*. ကီ *kī*. ကု *ku*. ကူ *kū*. ကေ *ke*. ကော *ko*.  
ဂါ *gā* ဂေါ *go*.

NASAL VOWELS. The symbol for the nasal vowels is °  
အိ *am*. It is also used to express any nasal before another consonant.

## SIMPLE CONSONANTS.

က <i>ka</i>	ခ <i>kha</i>	ဂ <i>ga</i>	ဃ <i>gha</i>	င <i>na</i>
စ <i>ca</i>	ဆ <i>cha</i>	ဇ <i>ja</i>	ည <i>jha</i>	ည <i>ña</i>
တ <i>ta</i>	ဌ <i>tha</i>	ဒ <i>da</i>	ဓ <i>dha</i>	ဏ <i>na</i>
တ <i>ta</i>	ထ <i>tha</i>	ဒ <i>da</i>	ဓ <i>dha</i>	န <i>na</i>
ပ <i>pa</i>	ဖ <i>pha</i>	ဗ <i>ba</i>	ဘ <i>bha</i>	မ <i>ma</i>
ယ <i>ya</i>	ရ. ဝါ <i>ra</i>	လ <i>la</i>	ဝ <i>va</i>	
ဆ <i>sa</i>	ဟ <i>ha</i>	ဠ <i>la</i>		

## CONSONANT SYMBOLS.

င <i>na</i> .	ကိ <i>nka</i>
ယ <i>ya</i> .	ယ <i>yya</i> ချ <i>khya</i>
ရ <i>ra</i> .	ကြ <i>kra</i> ဗြ <i>bra</i> .
ဝ <i>va</i> .	တွ <i>tva</i>
ဟ <i>ha</i>	ဏှ <i>ṇha</i> မှ <i>mha</i> .
Virāma	ဝိ <i>t</i> .

## COMPOUND CONSONANTS.

ကွ <i>kkha</i>	ဆွ <i>ccha</i>	ဌ <i>ttha</i>	ဓွ <i>ddha</i>
ဏှ <i>ṇḍa</i>	ဓွ <i>ttha</i>	ဓွ <i>ddha</i>	ဓွ <i>nnha</i>
ပျ <i>ppa</i>	ပွ <i>ppha</i>	မ္မ <i>mma</i>	သွ <i>smha</i>
သွ <i>ssa</i>			



















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





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







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

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































## VOWEL SYMBOLS.







 ka.  k̄a  ki.  k̄i.  ku.  k̄u.  ke.  ko.













**NASAL VOWELS.** The symbol  is added to the simple vowel:  am. It is also used as a nasal before another consonant.

## SIMPLE CONSONANTS

 ka.	 kha	 ga	 gha.	 na
 ca	 cha	 ja.	 jha	 ña
 ta	 tha	 da	 dha	 ña
 ta	 tha	 da	 dha	 ña
 pa	 pha	 ba	 bha	 ma
 ya	 ra	 la	 va	
 sa	 ha	 la		

## COMPOUND CONSONANTS.

Symbol for	ra	 bra	 ndra
" "	ma	 hma	 sma
" "	gemination	 ssa	 ppa

 kkha	 ñgha	 ccha	 ñca	 ttha
 nda	 ttha	 tva	 ddha	 dva
	 nna.	 mba.		



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o	c
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LS.

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□	□

o	o
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o	o
---	---

o	o
---	---

3	3
---	---











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